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ABSTRACT

This collection of curriculum units in U.S. history tells some of the untold women's stories that describe some of the historical events and social settings of the past and illustrate some trends for the future. These stories are intended to encourage middle school and junior high school students to explore contemporary women's history themes that correlate with themes previously highlighted in "In Search of Our Past," also from the Women's Educational Equity Act Resource Center. Three main units on contemporary topics are presented in both this "Teacher's Guide" and the "Student Manual." Each unit of the teacher's guide contains an overview of the unit, an introduction to the topic and background on the topic, ideas for additional student activities, and selected annotated resources. Units are presented on native women, women of the South (southern United States), and immigrant women, and these units encompass sections on the following cultural or historical groups: (1) American Indian women; (2) native Hawaiian women; (3) women of the South (from Civil War to civil rights); (4) Gullah women; (5) immigrant women; (6) Latinas; (7) Soviet Jewish women; and (8) contemporary women from Southeast Asia. (SLD)

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ED 418 161

Women's Journeys, Women's Stories

In Search of Our Multicultural Future

Teacher Guide

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Teacher Guide

WOMEN'S JOURNEYS, WOMEN'S STORIES

In Search of Our Multicultural Future

Units in U.S. Women's History

Project Directors

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WEEA Equity Resource Center
Education Development Center, Inc.

This curriculum is divided into two volumes, a *Teacher Guide* and its companion *Student Manual*.

To order additional sets of *Women's Journeys, Women's Stories* contact *WEEA* / EDC, P. O. Box 1020, Sewickley, PA 15143-1020, or (800) 793-5076.

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CONTENTS

FOREWORD ix

INTRODUCTION 1

PERSPECTIVE

The Women's Rights Movement: A Multicultural View 3

UNIT 1: NATIVE WOMEN

Unit Overview 9

American Indian Women

Teacher Introduction and Background 11
American Indian Statistics 1990 12
American Indian Historical Eras, Events, and Legislation 14
Indian Policy Eras of the U.S. Government 18
Tribal Government: Elements in Each Part of the Medicine Wheel 20
Additional Learning Activities:
The Medicine Wheel Journey 23
Leading the Way 25
Leadership for the Future: Oral History Topics 26
Selected Teacher Resources 29

Native Hawaiian Women

Teacher Background 31
Selected Teacher Resources 35

UNIT 2: WOMEN OF THE SOUTH

Unit Overview 41

From Civil War to Civil Rights

Teacher Introduction and Background 43
Additional Learning Activity:
Ways to Share a Book 51
Selected Teacher Resources 53

Gullah Women

Teacher Introduction and Background 61
Timeline 62

Gullah Women (cont.)

Additional Learning Activities:
Sweet Grass, Sweet Baskets, Sweet Memories 64
Gullah Life 67
Gullah Gumbo 68
Selected Teacher Resources 69

UNIT 3: IMMIGRANT WOMEN

Unit Overview 77

The Experience of Immigrant Women

Teacher Introduction 79
Immigration: The Demographic and Economic Facts 84
Selected Teacher Resources 87

Latinas: Mirando Hacia Adelante (Looking Ahead)

Teacher Introduction and Background 89
Latino Presence in the United States 90
Mexican Americans 92
Puerto Ricans 93
Cubans 94
Immigrants from Central and South America 95
Migrant Latino Women 95
Selected Teacher Resources 99

Soviet Jewish Women

Teacher Introduction and Background 103
Jewish Immigration to the USA: Notes of a Refusenik 106
Selected Teacher Resources 111

Contemporary Immigrant Women from Southeast Asia

Teacher Introduction and Background 113
Vietnamese Women: Transition to Life in the United States 114
Laotian Refugees 115
Cambodian Refugees 116
Southeast Asian Immigrant Issues 116
The Experience of Vietnamese Immigrants 118
Timeline 121
Additional Learning Activity:
Vietnamese Immigrants 123
Selected Teacher Resources 127

FOREWORD

Remember the sky you were born under,
know each of the star's stories . . .

Remember that you are all people
and that all people are you . . .

Remember
to remember.

—Joy Harjo
Native American (Creek) Poet

The journeys of individual women and groups of women from diverse cultures are unique and yet similar. We can only understand these journeys if we remember to tell the stories.

This collection of curriculum units in United States history tells a few of the infinite variety of untold women's stories that help to weave the fabric of our society. These materials are intended to spark the interest of educators and students in tapping the stories and exploring the journeys of diverse women in their own communities. Educators Emily Styles and Peggy McIntosh remind us that an effective curriculum should be both a mirror and a window—a mirror to reflect our own experiences and a window to open us up to a view of the world that reflects the different experiences of others.

While these units focus on contemporary women role models who were able to achieve success despite the barriers they encountered, it is important to also examine the complexity of historical events and social settings in which these women live. Students must be given an opportunity to explore and understand the historical and contemporary practices and effects of sexism, racism, and oppression and the ways in which these forces are expressed in their everyday lives.

A Chinese proverb tells us that "the journey of a thousand miles begins with a single step." It is our hope that this single sampling of women's stories will encourage you to continue the never-ending journey in learning more about the many paths of women's lives. Understanding the stories of our multicultural past and present can help us to shape a more positive multicultural future.

These curriculum units in United States Women's History are dedicated to the remarkable women whose stories are told in these pages and to the women everywhere whose journeys they represent.

INTRODUCTION

CONNECTIONS

In 1980, the innovative multicultural women's U.S. history curriculum, *In Search of Our Past*, enabled junior high school students to explore the often unrecognized contributions of women from diverse cultures to society in the United States. This curriculum was developed by the Berkeley Unified School District's Women's Studies Program under a grant from the *Women's Educational Equity Act (WEEA)* program, U.S. Department of Education. In 1996, a grant was awarded by *WEEA* to supplement this curriculum.

The materials that follow, *Women's Journeys, Women's Stories: In Search of Our Multicultural Future*, are intended to encourage middle and junior high school students to explore contemporary women's history themes that correlate with the themes previously highlighted in *In Search of Our Past*. They can also be presented as separate curricular materials. Below is an overview of the correlations between the two curricula.

CURRICULAR THEMES

In Search of Our Past	*In Search of Our Multicultural Future*
Native American Women in Pre-Columbian America	Contemporary Native Women: • Native American Women • Native Hawaiian Women
Southern Women, 1820–1860	Contemporary Southern Women: • From Civil War to Civil Rights • Gullah Women
Women in Struggle: Immigration and Labor, 1820–1940	Contemporary Women Immigrants: • The Experience of Immigrant Women • Latino Women • Soviet Jewish Women • Vietnamese Women

In Search of Our Multicultural Future continues the emphasis of *In Search of Our Past* on oral history and on the lives of individual women who, through their unique experiences, represent the lives of other women connected by heritage and culture.

FORMAT

Three main units on contemporary topics are presented in both the *Teacher Guide* and the *Student Manual*. Each unit contains the following components, which are labeled on the top of each page and identified by a symbol on shaded tabs on page borders:

Teacher Guide

1. Overview of Unit

2. Introduction to Topic and Background Information on Topic

3. Ideas for Additional Student Activities

4. Selected Annotated Resources

Student Manual

1. Introduction and Background Information on Topic

2. Interviews/Profiles of Contemporary Women

3. Student Activities

4. Selected Annotated Resources

5. Literature Related to Topic (Included in Some Units)

6. Vocabulary (Included in Some Units)

USE OF MATERIALS

While intended for middle and junior high school students, *Women's Journeys, Women's Stories* can be modified for use in upper elementary and high school classes. The activities can be incorporated into existing social studies or history courses, or can be used in special classes focusing on women's history or current social issues. The curriculum can also be used as part of interdisciplinary studies involving language arts and fine arts, as well as social sciences. Educators and students are encouraged to modify or expand the units of study to meet specific interest or needs.

PERSPECTIVE: THE WOMEN'S RIGHTS MOVEMENT

A MULTICULTURAL VIEW

The women's movement of the mid-1960s–1980s challenged and sometimes changed virtually every dimension of U.S. society: education, law and policy, the workplace, the political process, familial relations, religious practices, and the production of culture—literature, art, television, music, the movies. There were three main, often overlapping tributaries to the women's movement: the women's rights movement, which focused on eliminating discrimination and winning equal rights and better political representation for women; women's liberation, which linked economic injustice with women's unequal power in their personal, social, and cultural interactions; and the activism of women of color that took shape in the crucible of antiracist struggle.

NOW, the National Organization for Women, was one of the first and most influential of women's rights organizations. Betty Friedan's *The Feminist Mystique* (1963) was a powerful analysis of discontent among well-educated housewives with no appropriate outlets for their considerable talents and energies. Three years later, Friedan helped found NOW, still a presence in contemporary political life. One of NOW's co-founders, and its president after Friedan, was Aileen Hernandez, a Latina from California who had served on the Equal Employment Opportunities Commission. Reformist feminists in NOW and other groups, such as the Women's Equity Action League, were especially involved in the far-reaching but ultimately unsuccessful struggle to secure an Equal Rights Amendment that would inscribe equal treatment before the law for women and men in the Constitution itself, a protection available to women in many other democracies around the world. They have also fought hard for women's legal rights for workplace equity and against sexual harassment (a term that did not exist before the women's movement) and for equal treatment for women in education.

During the same years when NOW got its start, women were active in the Civil Rights movement in both the North and the South, and eventually also in the student and antiwar movements. Women in organizations like the Student Nonviolent Coordinating Committee (SNCC) in the South and Students for a Democratic Society (SDS) began to draw connections between the oppression of people of color, the struggle of working-class people, the colonization of third world countries, and the experiences

of women. Important in both of these organizations was the concept of participatory democracy: that everyone has the right to a voice in decision making. Yet, when women in many activist groups brought their concerns to meetings and conferences, they were often ridiculed and dismissed, and many began to organize autonomous women's groups. Gradually, an array of women's groups took shape, from small consciousness-raising groups across the country, in which women explored their personal experiences and tried to connect them with a larger analysis of inequality, to groups like the women's unions of Chicago, Los Angeles, and elsewhere, which linked women's issues with those of class and academic women with women in the trade union movement.

Many women of color developed their analysis of women's issues in the context of antiracist struggles, not only the Civil Rights and Black Power movements but also the struggles of Latinos, Asian Americans, and Native Americans from many different regional and tribal origins. Today, many women of color, especially African American women, use the term "womanist" to distinguish their analysis, which emphasizes the strength of women of color, the oppression of many men, and the importance of working toward community. Of course, women of color have been active not only in racially homogenous groups but across the whole spectrum of reform activities. By 1977, for example, when the first women's rights conference sponsored by the federal government was held in Houston, Texas, a follow-up to the United Nations designation of 1975 as International Women's Year, more than one-third of the 2,000 representatives elected from across the country were women of color.

The contributions of women of color were crucial not only to activism but also to a developing body of feminist theory. White feminists in the early seventies based a political vision on the idea that "sisterhood was powerful," that women working together could create social change that would presumably benefit all women in similar ways. Women of color, as well as poor women, lesbians, and women with disabilities, pointed out that differences of race, class, ethnicity, age, and disability among women were as important to understand as differences between men and women.

A huge array of issue-oriented organizations were founded to address special concerns. Among them were the National Black Women's Political Leadership Caucus, the Organization of Pan Asian American Women, Women of All Red Nations, the Mexican American Women's National Association, the National Black Women's Health Project, the National Latina Health Organization, the Native American Women's Health and Education Resource Center, the National Institute of Women of Color, the Older Women's League, and the National Gay and Lesbian Task Force. Activists in groups like these have also brought their concern and consciousness about women's issues into many other groups, including education organizations such as the National Education Association and the American Federation of Teachers. The women's movement, in other words, not only consisted of an incredible array of women's groups, it spilled over into other arenas.

The women's movement has had an especially powerful, though still limited, impact in the realm of education and culture. In schools and universities, teachers began to explore and include information and ideas about women's daily experiences, their art and literature, and their history of activism. Bookstores and publishing houses—hundreds of them founded especially for this purpose—began to carry works by and about women. Women's studies programs at colleges and universities, which came into being as resource centers—ranging from federally funded projects like those established under the Women's Educational Equity Act to Ohoyo, a national network of American Indian and Alaska Native women—sprang up to distribute information, organize conferences, and develop materials for teaching and learning about women of many different backgrounds.

The National Women's History Project developed and disseminated multicultural materials and provided training for teachers on infusing women's history into all areas of the curriculum. Feminist critiques of sexist language resulted in the adoption by many publishing houses and universities of guidelines for equity in language use. Women and some men in the film and music industries began to write and produce work with feminist and "womanist" themes, for example, protesting violence against women and celebrating women's strengths and contributions to culture and history. The music of artists such as Holly Near, Tracy Chapman, the Indigo Girls, and Sweet Honey in the Rock are only a few examples. Unfortunately, the limited and often negative portrayals of women in the mass media continue as a cause for concern about women's well-being in a sexist society. Women of color and other groups, such as Jewish women and women with disabilities, still face particularly harsh stereotypes as exotic sex objects, welfare queens, or Jewish American princesses, although, thanks to feminist critiques of the media and women's increasing presence as artists and producers, many more positive portrayals exist as well.

The women's movement in the United States, like other progressive social movements, suffered many setbacks during the 1980s and 1990s. Funding for educational equity centers, battered women's shelters, women's health agencies, and many other endeavors founded in the late sixties and seventies was severely reduced, and the movement itself often seemed fragmented. But this was only a pause in its evolution. At the present time, the women's movement in this country is redefining itself in relation to women's movements around the world, and women across the globe are beginning to work together in transnational and regional coalitions on issues of broad concern. The Fourth International Women's Conference held in Beijing, China, in the summer of 1995 brought 40,000 women from all over the world together, and together they came up with a common agenda: to end the feminization of poverty, to redefine human rights to include women's rights to bodily integrity, to secure adequate health and education for girls and women around the globe, and to ensure women's participation in environmentally sound economic development in the political process and in the media. Beyond a doubt, we are on the threshold of a new era, when many women's movements address many different issues, while lending their strength to one another across boundaries of geography and culture.

SOURCES

The Challenge of Local Feminisms: Women's Movements in Global Perspective, Amrita Base, ed., Westview Press, Boulder, CO, 1995. Outstanding short overview of the history of the women's movement.

"Feminism Lives: Building a Multicultural Women's Movement in the United States," Leslie R. Wolfe and Jennifer Tucker, Center for Women Policy Studies, Washington, DC, 1996.

Moving the Mountain: The Women's Movement in America since 1980, Flora Davis, Touchstone Simon & Schuster, New York, 1991. A detailed, lucid account of key events, issues, and conflicts for the evolving women's movement.

Personal Politics: The Roots of the Women's Liberation in the Civil Rights Movement and the New Left, Sara Evans, Vintage Books, New York, 1979. Readable history of the origins of the more radical wing of women's liberation in the activism of Southern civil rights activists and northern activists in the New Left. Based in part on extensive interviews with movement organizers.

When and Where I Enter: The Impact of Black Women on Race and Sex in America, Paula Giddings, Bantam, Toronto, 1984. A journalist's account of African American women's history in the United States. Readable and thorough.

WORLD WIDE WEB SITES

Encyclopedia of Women's History
http://www.teleport.com/~megaines/women.html
By and for K–12 students; students can contribute biographies to this site.

National Women's History Project
http://www.nwhp.org
Source of a wide range of multicultural women's history resources.

Women of Achievement and HerStory
http://imageworld.com/vsp/istuber/woa/index.html
"Women's History" newsletters archiving over 5,000 biographies of women.

Women's Educational Equity Act (WEEA) Resource Center
http://www.edc.org/WomensEquity/
Information on *WEEA* publications, online access to the *WEEA Digest*, and invaluable links to organizations and other resources.

UNIT 1
Native Women

- American Indian Women
- Native Hawaiian Women

UNIT OVERVIEW: NATIVE WOMEN

This unit presents students with background on contemporary American Indian women and Native Hawaiian women. Through the use of activities, biographical profiles, and interviews of Native women, students will be encouraged to see these groups as vibrant contributors to modern society.

An interview with Pawnee tribal council leaders focuses on current tribal issues, and the use of the medicine wheel as a guide for personal goal setting presents a traditional Native American way of viewing the world.

TEACHER INTRODUCTION: AMERICAN INDIAN WOMEN

American Indian women and men have lived in what is now the United States for many thousands of years. The Teacher Background information on the following pages presents data on contemporary statistics related to American Indian populations, a timeline of American Indian perspectives on historical events in U.S. history, and reflections on tribal governments today as related to the traditional medicine wheel.

The *Student Manual* contains more specific information on American Indian women. Refer to "Leading the Way" in the *Student Manual*.

AMERICAN INDIAN STATISTICS 1990

- U.S. POPULATION: 2 million (1.96 million in 1990 census), up 37.9 percent since 1980.
- U.S. DISTRIBUTION: 62.3 percent off reservation, 37.7 percent on Indian lands.
- U.S. TRIBES: 510, including 200 village groups in Alaska.
- U.S. LANDS: 56.2 million acres of reservations and trust lands.
- LANGUAGES: About 250 tribal languages spoken within the United States.
- MEDIAN AGE: 23.5 years for Indians, compared with 30 years for the entire nation.
- BIRTHS: 27.5 per 1,000, compared with 15.7 nationally.
- DEATHS: 571.7 per 100,000, compared with 435.5 nationally.
- MEDIAN HOUSEHOLD INCOME: $20,025, compared with $30,056 nationally.
- POVERTY RATE: 23.7 percent of Indian families, compared with 10.3 percent nationally.
- UNEMPLOYMENT: 14.4 percent, but 45 percent (estimated) among Indians on or adjacent to reservations.
- SUICIDES: 15 per 100,000 (down from peak of 29 in 1975), compared with 11.7 nationally.
- DROPOUT RATE: 35.5 percent, compared with 28.8 percent nationally.
- HIGHER EDUCATION: 89,000 now enrolled.

- CITIZENSHIP: Granted in 1924.
- OTHER RIGHTS: New Mexico Indians didn't win right to vote until 1962; federal permission granted Indians to drink alcohol in 1950s.
- TOP 10 STATES BY INDIAN POPULATION: Oklahoma, California, Arizona, New Mexico, Alaska, Washington, North Carolina, Texas, New York, Michigan.
- TOP 10 RESERVATIONS BY INDIAN POPULATION: Navajo (Arizona/New Mexico/Utah), Pine Ridge (South Dakota), Fort Apache, Gila River, Papago (Arizona), Rosebud (South Dakota), San Carlos (Arizona), Zuni Pueblo (Arizona/New Mexico), Hopi (Arizona), and Blackfeet (Montana).

SOURCES: United States Bureau of Indian Affairs, United States Bureau of the Census, 1990.

Taken from *Indian Country: A History of Native People in America*, Karen D. Harvey and Lisa D. Harjo, North American Press/Fulcrum Publishing, Golden, CO, 1994.

AMERICAN INDIAN HISTORICAL

???–1500

Formation and Self-Sufficiency Era

1492–1540+

Invasion Era

1700s

1754–63	1760s	1775	1778
Indian-French War	Horse Transportation Era	Treaty Commissioners	Delaware Treaty

1800s

1803	1817–18	1828	1830
"Civilization" Era	First Seminole-U.S. War	Cherokee Literacy	Removal Era

1867	1820–60	1870–86
Last Indian Treaty signed (with Nez Perces)	Genocide Era	Nutritional Genocide Era

ERAS, EVENTS, AND LEGISLATION

See pages 18–19 for descriptions of Indian Policy Eras.

1600s

1638	1675–76	1680
Reservation Establishment Era	Metacom Leadership	Pueblo Reestablishment—Popé Leadership

1787	1790–95	1791	1794	1799
Sovereignty Recognition Era	Tecumseh Leadership	Little Turtle Leadership	Indian Education Rights	GanYoDieYo Spiritual Leadership

1838	1854	1864	1864
Trail of Tears	Five Tribes Federation	Navajo Long Walk	Sand Creek Massacre

1872–73	1887	1890
Captain Jack's Leadership	Dawes Allotment Act	Wounded Knee Massacre

AMERICAN INDIAN HISTORICAL

1900s	1934	1940s	1944
Pan Indian Era	Indian Reorganization	Relocation Era	National Congress of American Indians founded

1968	1970s	1971	1972
American Indian Civil Rights Act	Self-Determination Era	Alaska Native Claims Settlement Act	Indian Education Act

1978	1978	1978	1978
Longest Walk	Women of All Red Nations formed	American Indian Religious Freedom Act	Education Amendment Act

1990s	1990	1992
Sovereignty Threat Era	Native American Graves Protection and Repatriation Act	White House Conference on Indian Education

ERAS, EVENTS, AND LEGISLATION

1950s	1960s	1961	1964
Termination Era	Cross-Tribal Era	National Indian Youth Council formed	Economic Opportunity Act

1972	1973	1975	1976
Trail of Broken Treaties	Wounded Knee Occupation	Indian Self-Determination and Education Assistance Act	Indian Health Care Improvement Act

1978	1980s	1988	1988
Indian Child Welfare Act	Cultural Renaissance Era	Repeal of Termination Act	National Indian Gaming Act

Timeline from *Indian Country: A History of Native People in America*, Karen D. Harvey and Lisa D. Harjo, North American Press/Fulcrum Publishing, Golden, CO, 1994.

INDIAN POLICY ERAS OF THE U.S. GOVERNMENT

Metacom's Leadership (1675–1676) refers to the brief rule of Metacom (or King Phillip), Wampanoag sachem, who attempted to form a confederacy among New England tribes to fight early colonists.

The Sovereignty Recognition Era (1787) was initiated by the Northwest Ordinance of 1787, under which the federal government called for Indian rights, the establishment of reservations, and the sanctity of tribal lands.

The "Civilization" Era (1800s) describes the federal government's stance that Indians needed to be civilized or Europeanized to fit into American Society.

The Removal Era (1830) began when President Andrew Jackson signed the Indian Removal Act of 1830. This law authorized the forced removal of all tribes (many thousands of Indians) still living east of the Mississippi River to areas west of the river.

The Nutritional Genocide Era (1870–1886) refers to the widespread displacement and death of Indian people as a result of the rampant killing of buffalo, a staple source of food in many Indian people's diets. In 1885, the last great herd of buffalo was exterminated.

The Pan Indian Era (1900s) began as a result of government relocation of many Indians to urban centers. Intertribal "cultures" were formed that nurtured individual culture and supported a new, shared culture (Harvey and Harjo, pp.193–194).

Indian Reorganization (1934–1945) began with the Meriam Report of 1928 that urged funding for Indian health and education and recommended that tribal self-government be supported. In 1934, Congress passed the Indian Reorganization Act (IRA) that, among other provisions, promoted tribal self-government but imposed certain structure over traditional ones.

The Relocation Era (1940s) refers to the federal government's attempt to entice Indian people to move from reservations to urban areas to escape poverty and hardship. The government created various education and vocational programs to support those Indians who relocated.

The Termination Era (1950s) began as Indian people proved they could successfully live in mainstream American society. In 1953, Congress called for ending the special relationship between tribes and the federal government. Under this Termination Policy, contrary to the essence of a tribe, ownership of tribal lands was transferred from tribal ownership to private or corporate ownership under state laws. Assistance programs to those tribes and to individual Indians were stopped; native people suffered greatly, sixteen tribes and forty California rancherias (reservations) were terminated.

The Self-Determination Era (1970s or 1961–present) began with President Lyndon Johnson's policy of self-help, self-development, and self-government for tribes. In 1975, Congress passed the Indian Self-Determination and Education Assistance Act, which allowed tribes to administer all federal programs on reservations and to structure themselves in whatever way they deemed appropriate.

The Sovereignty Threat Era (1990s) refers to the present day, when Indian tribes, determined to become economically self-sufficient, are challenged by the "tangle of legal relationships between state and federal governments." Gambling, natural resources, restoration of tribal lands and artifacts, and recognition and reclamation of U.S. treaty rights and trust responsibilities are a few issues on which Indian tribes assert their rights to sovereignty and self-determination.

The Trail of Broken Treaties refers to a position paper developed by many Indian organizations that outlined changes in federal policy toward Indian people. The paper initiated a demonstration and a subsequent takeover of the building that housed the Bureau of Indian Affairs (BIA) in Washington, D.C.

TRIBAL GOVERNMENT: ELEMENTS IN EACH PART OF THE MEDICINE WHEEL

Tribal leadership is *service to the people*. The list below gives ideas of how a tribal leader can be of service in meeting the various needs of the people.

EAST—SPIRITUAL NEEDS OF THE PEOPLE

- Encourage use of native language as formal language of tribal events, because language is the primary means of preserving any culture.
- Believe that leadership means service to others/the people, not that a Council position should be acquired for status or revenge.

SOUTH—EMOTIONAL NEEDS OF THE PEOPLE

- Rejoice in others' success (to counter jealousy in some).
- Use anger as a motivating force to make positive change for the betterment of the people (to help people rise to be productive tribal and world citizens).
- Reaffirm expressions of emotion to help people know how to appropriately express emotions (to help prevent people from succumbing to the disease of alcohol or other drugs).

WEST—PHYSICAL NEEDS OF THE PEOPLE

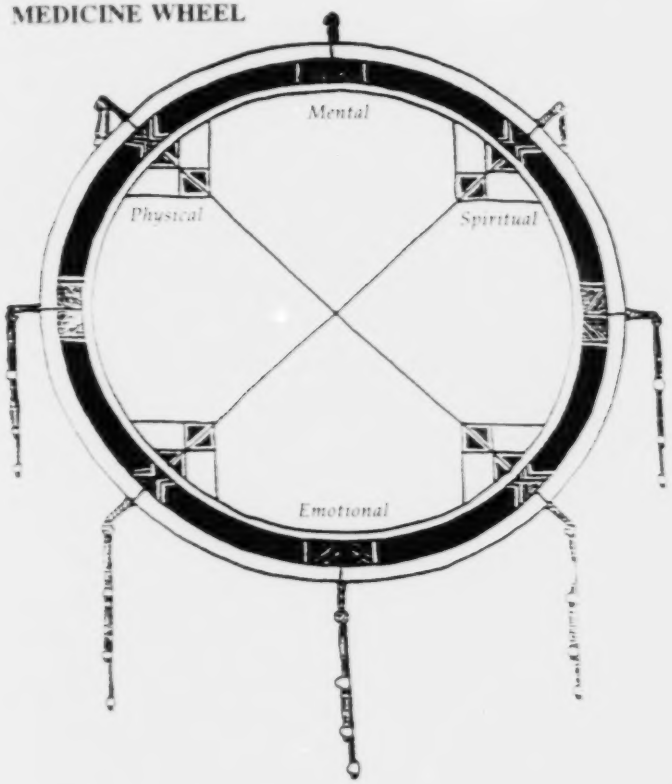
- Seek advice of the people about potentially taking the risk of public office.
- Involve many people (not just relatives) and diverse ideas in a campaign for public office.

- Attend all business meetings during Council tenure.
- Go to the people to hear their concerns and ideas for solutions: home visits, churches, stores, bingo hall, tribal/town events.

NORTH—MENTAL NEEDS OF THE PEOPLE

- Speak and act from a critical thinking perspective, not only on own opinions.
- Give all of your mental attention at business meetings.
- Think of long-range goals that will improve the quality of life for *all* of the tribal people.
- Analyze all options in order to propose and enact resolutions that serve the good of all people.

MEDICINE WHEEL



LEARNING ACTIVITY: THE MEDICINE WHEEL JOURNEY

Teacher follow-up with students: In order to reinforce your students' individual Goal Setting attitude and help them track their Goal Setting skills, pick a few students each week to do individual progress checks. This will allow you to congratulate those making good progress and encourage those needing help.

GROUP CHALLENGE ACTIVITY

To emphasize the cooperative nature of Goal Setting, in that goals are more easily attained and maintained when a person receives support from one or more other persons, try getting the class to use some collective critical thinking to come up with "Our Group Gifts" and "Our Group Goals."

- On an easel sheet or board, write "Gifts."
- Ask students to name all of their individual Gifts for you to list.
- As students tell which of the listed Gifts best describe the group as a whole (not the individuals within the group), ask them to tell *why* they think so.
- Tell the students that they will exhibit the Gift of "consensus building" if they are able to agree, *without* voting, on which Gifts best describe the group. Extra time spent discussing consensus building will be well worthwhile when you and the students recognize the cooperative and collective power of coming to consensus. This part of the activity is really the warm-up for the second part of the activity. Have fun.

Following the same procedure to determine "Our Group Goals" may be harder and, therefore, even more rewarding.

Just as you follow up with individuals, you will foster the process of Group Goal Setting if you do a weekly check-in with the group to see if they believe they met the Group Goal and have them discuss how it was met or why they think it was met (evidence). Likewise, if the group comes to the consensus that it did not meet the Group Goal, ask questions that will enable group members to determine how to meet it. We hope that the process works for your group; it will lead to extraordinary, interpersonal skill building.

LEARNING ACTIVITY: LEADING THE WAY

RESEARCH TEAMING

One of the life management skills you can help your students master is working cooperatively in small groups. The following small-group activity provides opportunities for students to work as part of a research team.

- Assign or encourage students to form their own Research Teams of between three and five members.
- Give all students a copy of the American Indian Historical Eras, Events, and Legislation chart on pages 14–17 with accurate or approximate dates for each era.
- Assign or facilitate selection by teams of one or more eras to study and to identify the mainstream label for a corresponding era. If you have each team identify only one era, have the team then research and report on highlights of federal policy and programs of the era. If you have every team identify all eras, assign to each the number of eras to research and on which to report. Assist and encourage students to dream of a creative way to present the Team report.

Key to Group Assessment of Research Team

Advanced	=	Research and describe each era, event, and legislative act
Proficient	=	Research and label each era
Partially Proficient	=	Research and label each century

LEARNING ACTIVITY: LEADERSHIP FOR THE FUTURE

ORAL HISTORY TOPICS

The choice of topics for an oral history project is as broad as life itself. Of course, some topics will be easier to manage and more appropriate for school-age children. Don't be afraid to challenge your students though. Prepare a list of topics that you think will both stimulate student involvement and provide maximum educational benefits; but allow students the final choice. Topics that are narrow or specific may be best for the type of short-term project your class will probably undertake. Areas that are sensitive, either to individual students or to the group as a whole, should be avoided. For example, some children or families may not want to give their personal histories. Likewise, a project focusing on relations between non-Indians and Indians in your region might prompt an unnecessary focus on racial prejudice; on the other hand, in some areas it could facilitate better relations.

A good place to begin is by looking at historical events or lifestyles that have shaped or been shaped by the lives of the Indian people living in your area. A community approach to your planning will lead you to the most fruitful results. Some of the interview topics you might want to consider include family traditions, family histories, traditional food, traditional music or family music traditions, traditional arts, traditional ceremonies, local occupational history, land and natural resources, education, traditional counting or calendar systems, traditional uses of plants, tribal government, tribal history, history in general, or particularly relevant eras.

ORAL HISTORY GUIDELINES

Oral history activities can be used in each unit to encourage students to conduct additional research about women's stories in their own communities. An oral history assignment is included in many of the units.

In collecting oral histories, students learn that "history" is alive and in the making. In the process of interviewing everyday people, often members of their own families, students can develop a feeling of participation in history making, which is difficult to do when following traditional, text-oriented classroom procedures. And as students compare the information they have obtained from the interviews and share difficulties encountered in the interview process, they begin to understand the process of interpreting and writing history.

Oral history assignments provide an opportunity for teachers to explore with students some of the gaps, omissions, and prejudices that exist in the history as written in our texts. A major function of oral history assignments is to create this awareness and to involve students in the process of filling the gaps—to recover "lost" histories. It is not unusual that students become involved in the everyday lives of excluded groups—women, people of color, and children. In many cases, they "discover" that they belong to one of these groups and, as a result, their view of history is broadened.

It has been our experience that there is a direct relationship between time spent preparing students for the interviews and interviews that are productive and exciting. Classroom preparation should cover the rationale for oral histories, the purpose of the interview, the protocol for interviewing, and a careful review of the interview questions and format. A mock interview in which students participate is an effective pre-interview activity. Students not engaged in the interview can act as observers, giving the interviewer feedback on the questions asked, how they could be more effectively phrased, and the manner in which the interview was conducted. It is imperative that the teacher discuss with the students the guidelines they need to approach a person for an interview, to explain the purpose of the interview, to be sensitive to the person being interviewed, and to develop listening as well as inquiry skills.

The use of tape and video recorders enables students to recall and analyze the interview in greater detail. Care must be taken to obtain the consent of the person being interviewed, if a tape or video recorder is used during the interview.

"Women's history" may be a new idea for students, and in order for the idea to be accepted, teaching of the subject must be accompanied by attitudinal change in students, both female and male. It has been our experience that an important strategy in assisting students to make this attitudinal change is to give them the tools and the tasks so they can learn about themselves as they learn about others. As interviewers collecting oral histories, students clearly assume this task. They learn by doing.

ORAL HISTORY RESOURCES

How to Tape Instant Oral Biographies, William Zimmerman, Guarionex Press Book, New York, NY, 1988. Presents information on how to conduct oral history interviews.

Oral History as a Cultural Instruction Tool, ORBIS Associates, Washington, DC, 1988. This guide helps adults and students interview elders in order to record the history of a community, using technology and communication skills.

Portraits of Our Mothers: Using Oral History in the Classroom, Frances Arick Kolb, The Network, Inc., Andover, MA, 1989. Classroom strategies and samples of techniques for using oral history to learn about the lives of foremothers (and forefathers), including specific ideas for interviewing immigrants.

Your Family History: A Handbook for Research and Writing, David E. Kyvig and Myron A. Marty, Harlan Davidson, Inc., Arlington Heights, IL, 1978. This guide will help teachers and students understand the importance of collecting stories. Includes guidelines and activities to help students learn how to gather stories.

SELECTED TEACHER RESOURCES

BOOKS

Ceremonies of the Pawnee, James R. Murie, ed., Douglas R. Parks, University of Nebraska Press, Lincoln, NE, 1981. Chahiksichahiks (Pawnees) are known for the complexity and drama of their traditional ceremonies; with photos of tribal/ceremonial leaders and related illustrations, this oversized paperback contains detailed descriptions revealed by a tribal member in the early 1900s.

Games of the North American Indian, Stewart Culin, Dover Publications, Inc., New York, NY, 1975. Written in the early 1900s and in anthropological style, this is a collection of game descriptions and illustrations of objects used in the games played by tribes.

Indian Country: A History of Native People in America, Karen D. Harvey and Lisa D. Harjo, North American Press/Fulcrum Publishing, Golden, CO, 1994. Comprehensive background information on American Indian history is provided.

Indian Women of the Western Morning, John Upton Terrell and Donna M. Terrell, Anchor Books/Doubleday, Garden City, NY, 1976. The authors attempt to correct misconceptions about the role of Native women from early history to the present.

The Native American History Quiz Book, John Malone, Quill/William Morrow & Co., New York, NY, 1994. Challenging questions about factual information and events provide students an entertaining way to learn Native history.

Oral History as a Cultural Instruction Tool, ORBIS Associates, Washington, DC, 1988. This guide helps adults and students interview elders in order to record the history of a community, using technology and communication skills.

Pawnee Passage, Martha Royce Blaine, University of Oklahoma Press, Norman, OK, 1990. An Oklahoma historian presents a history of the Chahiksichahiks (Pawnee) from the perspective of her husband, a tribal member, and his extended family.

The Sacred Tree, Judie Bopp, Michael Bopp, Lee Brown, and Phil Lane, Lotus Light Publications, Twin Lakes, WI, 1989. The central theme of this book is that to be human is to be a changing, growing, and developing being who acts on the realization that the hurt of one is the hurt of all, the honor of one is the honor of all.

Spirits of the Sacred Mountains, Creation Stories of the American Indian, William E. Coffer, Van Nostand Reinhold Company, New York, NY, 1978. This book is a collection of traditional creation stories.

Talking Indian, Anna Lee Walters, Firebrand Books, Ithaca, NY, 1992. An overview of American Indian stories is presented.

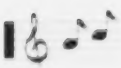
Women in American Indian Society, Rayna Green, Chelsea House Publishers, New York, NY, 1992. This overview of historical and contemporary roles of American Indian women is written for middle school readers.

VIDEOS AND FILMS

Native American Public Broadcasting Consortium, P.O. Box 83111, Lincoln, NE 68501-3111; (402) 472-3522. Catalog of films and videos.

AUDIO CASSETTE

Five-tape set: "Spirits of the Present, The Legacy from Native America," Peggy Berryhill et al., Radio Smithsonian/Native American Public Broadcasting Consortium, Washington, DC, 1992. Available from NAPBC, P.O. Box 83111, Lincoln, NE 68501-3111; (402) 472-3522.



MUSIC

Tape/CD: "Heartbeat, Voice of First Nations Women," Smithsonian Folkways Recordings, Office of Folklife Programs, 955 L'Enfant Plaza, Suite 2600, Smithsonian Institution, Washington, DC 20560.

Tape: "Pow-Wow," John Knifechief, Pawnee, Head Singer, Canyon Records, 4143 North 14th Street, Phoenix, AZ 85016.

TEACHER INTRODUCTION: NATIVE HAWAIIAN WOMEN

Many Native Hawaiian contemporary women have been responsible for the shaping of our island life and the "paving of the path" to a better future. However, for the most part, their stories have not been shared with our schoolchildren—neither in their textbooks nor in literature about Hawaii.

We are certainly aware that the journey toward the future is a personal experience felt only by the individual traveler with the person's unique set of challenges and choices. However, the paths paved by those who have met with success encourage others to seek their own. The two Native Hawaiian women featured in this unit illustrate their own personal choices.

We must remember that contemporary Hawaii and its progressive steps for island women were made possible by the notable women of Hawaii in days past. Hawaii has been fortunate to have had strong and compassionate Native Hawaiian women who have cared about their people and about improving life in Hawaii.

BACKGROUND

One hundred years ago, women in Hawaii were taught from early childhood that being good mothers to their children and helpmates to husbands were their true functions in life. In the Hawaiian culture, men were favored over women because it was believed that women were less pleasing to the gods.

Both sexes were forced to obey the religious laws, or *kapus*, of the land. The penalty for disobedience was death. These laws severely limited women's freedom. Women were forbidden to eat certain foods that men enjoyed, they could not eat with their men, and they were not allowed to fish in saltwater areas or go near nets laid out by the men. Married women who were menstruating were not allowed to sleep in the same house as their husbands.

Despite this harsh and unfair treatment, by the nineteenth century, Hawaiian women managed to control many aspects of their lives. By today's standards, it is no exaggeration to say that, in many ways,

Hawaiian women had a freer and more liberated lifestyle than did mainland American women. True, the Hawaiian woman lived a humble existence. She lived in a grass shack; worked hard all day gathering food from the freshwater ponds; and made all the necessary clothing, household mats, bedding, and cooking tools. Yet, they were not faced with the stereotypes that boxed women in the United States mainland into artificial societal categories. Hawaiians did not confuse beauty and softness with helplessness and low intellect, nor did they see petiteness and fragility as the ideal of beauty.

Hawaiian women were free to participate in many male-oriented activities such as running barefoot into the ocean's surf, swimming, surfing, climbing, fishing, and actively playing in the sports and games of the Islands—even sometimes fighting in battle at the side of their men—all without diminishing their femininity. Also, Hawaiian women did not spend their time preparing meals; men did all the cooking.

Things began to change with the arrival of missionaries and foreigners from European lands. The Hawaiian people were faced with a new set of problems: cultural conflicts and crosscurrents pulling them in opposite directions. They were forced to convert to the missionaries' way of doing things, which was a very different lifestyle than they had known. For them, it was a real identity crisis—one that would linger forever in their lives. Eventually, they experienced the loss of control in their own land and witnessed the diminishing of numbers.

At that time, Hawaiian women of nobility had an advantage over the missionary women, for they had control over their own property and wielded political authority. This control helped them to carry on the Hawaiian tradition of caring for the children, the ill, and the elderly. On the other hand, missionary wives had no property, for they shared a communal life with everything held in common and controlled by their husbands. However, a great advantage that the missionary women brought to Hawaii and shared with the women of Hawaii was a wealth of skills in teaching and nursing. Their dedicated service to the community was also strongly demonstrated in their everyday activities. The combined forces of the Hawaiian and missionary women in building schools, churches, and hospitals brought to Hawaii many positive social changes.

Two women, born a century apart, helped further women's rights in Hawaii. They were **Kaahumanu**, who was both the Kuhina-nui (Vice-King) and Queen Regent during the reign of King Kamehameha II, and **Rosalie Enos Lyons Keliinoi**, the first woman legislator. The work of these two astute and politically sophisticated lawgivers changed the shape of our lives.

Kaahumanu was the favorite wife of Kamehameha the Great. During his reign, she was very influential in uniting the kingdom and addressing the concerns of the people. After his death in 1819, she continued to be a steadying influence on the Hawaiian people and their rulers. Kaahumanu resented the Hawaiian religious laws against women and became a Christian. She encouraged and authorized the teaching of reading and writing by the missionaries, and was responsible for giving 224 acres to the missionaries, which later became known as Punahou School. Her efforts to improve the lives of the people were evidenced by the establishment of the first code of laws for the kingdom, which forbade murder, theft, and fighting, and ordered that all people learn to read and write. She influenced the new king to break the *kapu* against women eating publicly with men, and kept the Hawaiian Islands unified, partly through a political marriage to the King of Kauai.

In 1925, another part-Hawaiian woman, Rosalie Enos Lyons Keliinoi, won a seat in the territorial legislature. Unlike Kaahumanu, she was not born to power. Her mother was Hawaiian and her father was a Portugese farmer on Maui. She was married twice—to a Democratic politician and saloon keeper with whom she had seven sons, and later to a Republican with powerful friends. As a legislator, she helped elevate women's place in society by focusing attention on programs that protected women and children. Of the sixteen bills she proposed, four were enacted. One empowered all women to sell the property they brought to marriage without the consent of their husbands; another enabled women to serve on juries; the third promoted the welfare and hygiene of pregnant women and their infants; and the fourth was instrumental in helping to set up a refuge for unmarried women and orphans.

Some other notable female Hawaiian pioneers are listed below.

- **Queen Liliuokalani**, 1838–1917, was the last reigning monarch in Hawaii. She attempted to restore power to the monarchy, but it resulted in the overthrow of the monarchy in 1893 by business people and others. Her strength and tenacity in upholding the Hawaiian culture and its people's dignity are imbedded in the hearts of Native Hawaiians.
- **Princess Bernice Pauahi Bishop**, 1831–1884, founded the Kamehameha Schools to assure an education for Hawaiians. She created her estate with the provision that the land was not to be sold, resulting in present control of extensive lands by the Bishop Estate.

- **Mary Kawena Pukui**, 1895–1986, worked for the preservation of the Hawaiian culture and language through research, writings, teachings, and translations.
- **Iolani Luahine**, 1915–1978, was an exponent of ancient hula, teacher and performer.

These were truly Native Hawaiian female trailblazers.

To have students read about these notable women in Hawaii's past is to bring meaning to the progress that Native Hawaiian women have experienced . . . slowly, but progress nevertheless. There are many Native Hawaiian role models today who are showing others that they make a difference in their communities and are helping to design our future in this island state.

To create the best future we can envision for our communities, our state, and our country, we need to have exemplary role models in our lives. Each person demonstrates that life is a journey that is taken individually, yet embraces and impacts every one of us in our communities.

SELECTED TEACHER RESOURCES

BOOKS

The Changing Lives of Hawaii's Women, Progress Since Statehood, Ruth Lieban, ed., the Foundation for Hawaii Women's History, Inc. Historians Committee, September 30, 1985. A contemporary historical record of women's contributions in a variety of occupational and civic arenas. It provides the achievements of Hawaii's women and the significant role they played in the development and history of the state. Their stories depict their transition from traditional to new roles and expectations, and show how they prepared themselves to meet the challenges of the future.

From a Native Daughter, Haunani-Kay Trask, Common Courage Press, Monroe, ME, 1993. Haunani-Kay Trask is the director of the Center for Hawaiian Studies at the University of Hawaii, Manoa, and a leader in the Native Hawaiian sovereignty struggle. In this book, she shares her thoughts, discussions, and arguments on colonialism and sovereignty in Hawaii in a collection of articles and presentations to numerous organizations.

Notable Women of Hawaii, Barbara Bennett Peterson, ed., published with support of the Maurice J. Sullivan & Family Fund in the University of Hawaii Foundation, University of Hawaii Press, Honolulu, HI, 1984. A biographical reference work documenting 126 contributions by women to the history of the Hawaiian Islands. All of the women are deceased, their lives and accomplishments now part of history. Each biography provides accurate information about the subject's life (crucial dates, her ancestry, parents, siblings, education, marital status, children, and, when available, cause of death), a summary of her career and professional or social impact on history, and suggested additional readings about the subject's life.

Our Rights, Our Lives: A Guide to Women's Legal Rights in Hawaii, Elizabeth Jubin Fujiwara, Leslie A. Hayashi, and Jean Polhamus Creadick, eds., a project publication of the Hawaii Women Lawyers and the Hawaii Women Lawyer's Foundation, 1990. This handbook concerns the legal rights of women in Hawaii. It was written by women for women who want the law to work for them. It came out of the experiences and knowledge of the Hawaiian women lawyers who authored the book. Valuable information is provided on state and federal laws that affect women.

Out of the Cage: Women Emerging, Sophie Ann Aoki, the Hawaii State Commission on the Status of Women and the College of Education, Educational Foundations, University of Hawaii, Honolulu, HI, 1976. This publication presents the myths and facts about challenges confronting contemporary women in Hawaii. Photographs convey the struggle of women for equal rights in Hawaii.

PACKET

Contains three documents developed and distributed by the Hawaii State Commission on the Status of Women, 235 South Beretania Street, #407, Honolulu, HI 96813.

Changing Images . . . Working Women in Hawaii, Lehua Lopez, in cooperation with the Hawaii State Commission on the Status of Women and the College of Education, University of Hawaii, Honolulu, HI, 1976. This publication offers brief oral histories of ten kinds of women of different ages, ethnic backgrounds, and occupational interests. It provides information on how they feel doing the work they have chosen. Their occupations are interestingly depicted through photographs.

Ikaika Na Wahine Ne Kulike Oukou (The Strength of Women Is Their Unity), the Hawaii State Commission on the Status of Women, Fisher Printing Co., Ltd., Honolulu, HI, 1976. This slim publication provides statistical information on the status of Hawaii's women in governmental and nongovernmental activities.

S/He, Nancy Foon Young and Judy Robinson Parrish, eds., the Hawaii State Commission on the Status of Women, Honolulu, HI, 1976. This publication looks at the choices in occupations and roles individuals have in life, and the need to experience a full range of expression of their talents and abilities as both females and males.

VIDEO

"Notable Women of Hawaii," the Hawaii State Commission on the Status of Women, 235 South Beretania Street, #407, Honolulu, HI 96813, 1990. A short video showing contemporary women of Hawaii in different occupations and their contributions to the State of Hawaii.

ORGANIZATIONS

DAUGHTERS OF HAWAII

2913 Pali Highway
Honolulu, Hawaii 96813
(808) 595-6291

A nonprofit organization founded in 1903 to "perpetuate the memory and spirit of old Hawaii, historic facts, and the Hawaiian language." The two most visible projects of the Daughters of Hawaii are the Queen Emma Summer Palace in Honolulu and Hulihee Palace in Kailua-Kona. These two homes of Hawaiian royalty were literally saved from destruction by a determined few.

HAWAII STATE COMMISSION ON THE STATUS OF WOMEN

235 South Beretania Street, #407
Honolulu, Hawaii 96813
(808) 586-5757

The commission serves as a central clearinghouse and coordinating body for governmental and nongovernmental activities and information on the opportunities, needs, problems, and contributions of women in Hawaii. Services include resource library, bimonthly newsletter, educational materials, speakers on women's issues, and referrals to appropriate organizations. Members are appointed by the governor.

WAIANAE WOMEN'S SUPPORT GROUP
(formerly known as the Women of Waianae)

Contact: "Bunny" Analika Victor
(808) 668-2693

This group of women from the Waianae Coast work on the edge of reform on issues affecting children and women in that area of Oahu. Since 1977, they have been working with the schools on the Waianae Coast to address the problems students experience and offer their expertise to combat issues such as substance abuse and other social issues. As a group, these women tell stories in a formal sense and share their ideas with the schools to develop programs for the students.

UNIT 2
Women of the South

- From Civil War to Civil Rights
- Gullah Women

UNIT OVERVIEW: WOMEN OF THE SOUTH

Southern women have historically represented the whole range of social and political roles and views. There is no single profile of the Southern woman, for she can be found in every class, race, culture, ability group, and political viewpoint. Women have been both slaveholders and those who most actively opposed slavery. Women have been both slaves and those who provided leadership and support to efforts toward civil rights. This section will focus on some of the women and women's organizations that provided the spirit and action to accomplish greater rights for all, from antilynching and labor organizing to persuasive writing and the formation of active, ongoing women's organizations.

In this unit, students will learn about the experiences of activist women from the post–Civil War period through the Civil Rights movement. Across the South, local women acted, sometimes alone, often in concert with other women.

In the Gullah women's section, you will find background information on Gullah culture, a profile of a Gullah basketweaver, and student activities and resources.

Students should also be encouraged to explore the contributions of other women of color representing diverse regions of the country.

TEACHER INTRODUCTION: FROM CIVIL WAR TO CIVIL RIGHTS

WHAT IS SOUTHERN?

Researchers and demographers generally consider the southern states to fall into three regions of the United States, according to the Bureau of the Census:

- West South Central—Arkansas, Louisiana, Oklahoma, Texas
- East South Central—Alabama, Kentucky, Mississippi, Tennessee
- South Atlantic—Delaware, District of Columbia, Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, West Virginia

Residents of Delaware, Maryland, and the District of Columbia, however, often are considered to be in the Mid-Atlantic region rather than part of the South.

The terms *Southerners* or *Southern women* are used by researchers and people within the South to pertain to those with family backgrounds in the South for multiple generations, usually dating back to about 1850. These people, of varied racial and socioeconomic groups, are considered to be Southern because they are "of the South" and were raised with Southern traditions and values, rather than people who live "in the South." "Women in the South" fall into several categories: Black Southern women, white Southern women, other ethnic/racial women (not white Anglo-Saxon Protestant) and white (white Anglo-Saxon Protestant) women who are not Southern. Today, women in the South are diverse and include a wide range of cultural, racial, religious, ethnic, and language groups, including Cubans in Florida and Chinese in Mississippi.

BACKGROUND

The history of Southern women was largely invisible until the 1960s, when women's roles, particularly the roles of Black women in the Civil Rights movement, began to be recognized. Through the use of women's letters, diaries, slave narratives, and the records of women's organizations, scholars have begun to document the active, multiple, responsible roles of diverse women throughout the history of the southern United States, finally expanding beyond the myth of Southern womanhood.

The persistence of the ideal of Southern womanhood has played at least two historical roles. First, it has been at the heart of the ideology of the South, embodying the values by which Southerners have defined the region's character through Civil War and Reconstruction, New South and modernism. Second, the Southern woman represents her region's idea of religious, moral, sexual, racial, and social perfection. The ideology of the Southern woman in this context means primarily the ideology of the South's white men of means.

The concept of the "Southern lady" applied to white women, generally of privileged classes, and did not incorporate Black or Native American women. Nor did it include Black or white women who were heads of families, teachers, laborers, artists, and so forth. The unique cultures and strengths of women as diverse as the Gullah women of the Sea Islands, which extend from the coast of North Carolina to Florida, the Native American women of Oklahoma, or the white women of Appalachia were invisible.

For American Indian and Black women, there was no societal expectation of being a Southern lady. Their life experiences and progression differed markedly from the stereotypes for Southern women. Their roles and labor, particularly that of Black women, enabled much of the privilege experienced by white women to exist. Among American Indian women, the community experience depended upon their particular tribal community. In North Carolina, for example, the Cherokees had a matrilineal society, with women making some of the significant decisions. (See the section in the *Student Manual* on American Indian women for more detailed information.)

The origin of Southern womanhood can be found in the patriarchal tradition that worked to reinforce racial slavery. These patriarchal values made the male the source of family authority, the family the source of societal order and stability, and the planter class the source of authority within society. The development of the master-slave relationship thus reinforced and was reinforced by the notion that the husband held absolute authority in the home.

An early challenge to this image came during the Civil War, when Southern white women played an active role, "carrying on as if they had always been planters, business managers, overseers of slaves, and decision makers." These roles began to dismantle the myth of Southern womanhood, because Southern women of all racial groups more actively participated in roles thought to be nontraditional to their gender. For Black women, the group most involved in the dynamics of slavery and miscegenation, the post–Civil War period and subsequent eras demonstrated their leadership in family, community, church, business, and civil rights. However, the myth of Southern womanhood continued to play a central part through the late nineteenth and early twentieth century in the attempt to bring back the prewar social order.

White Southerners passed laws that institutionalized legal racial segregation and voting restrictions for Blacks and poor whites. In addition to imposing voting restrictions for Blacks and poor whites, political leadership in the South continued to oppose voting rights for women. The almost uniform refusal of the former Confederate states to ratify the Nineteenth Amendment, providing for women's suffrage, attests further to the persistence of the image of the lady in Southern ideology throughout the period. Southern men predictably "equated ballots for females with a terrifying threat to society." Southern women, however, continued to forge ahead and began to advocate and organize themselves. The Farmers' Alliance, for example, dedicated itself to equality and offered women within its structure a pragmatic and equal working

relationship with men. Due to the efforts of suffragists, the final state needed to make it become law, Tennessee, ratified the Nineteenth Amendment in 1920.

Confronted with an image of themselves that was at odds with their experience, Southern women have responded in several ways throughout history. Many rejected outright the necessity even to pretend to conform. The Grimké sisters directly attacked the "assumptions upon which Southern society based its image of women," including, of course, slavery. In fact, Sarah Grimké's *Letters on the Equality of the Sexes* were, according to Anne Firor Scott, the "earliest systematic expression in America of the whole set of ideas constituting the ideology of 'women's rights.'" Sara Evans has shown that the 1960s feminist revival found its roots, too, in the South. Once again, Southern white women, this time in the Civil Rights movement, saw the connection between racial and sexual oppression, thus providing the initial impulse toward contemporary feminism.

The Southern white woman faced more than conflict between image and reality. She found herself at the center of the paradoxes that informed her own Southern culture, yet she had experience and a point of view that diverged in some ways sharply from those of her Southern white father, husband, brother, and son. Caught between white supremacy and female inferiority, her loyalties to her race might well have conflicted with her loyalties to her gender. Where northern women could oppose slavery with relative ease, the Southern woman felt an identification with the slaves and yet knew she was at the same time their oppressor. As a result, many white women began, privately at first, to make connections between the condition of slavery and the requirements of Southern womanhood. Numbers of Black women migrated north for greater opportunity, moving from servitude to freedom and, for domestic workers, from "live-ins" to day workers.

After the Civil War, women organized in a myriad of ways; first, for education and occupational training; second, highly influenced by Christian religious values, for a kind of "social gospel," working on social issues to a degree unprecedented among men.

Change was slow, but changes did occur. The life of Jessie Daniel Ames, as told by her biographer, Jacqueline Hall, shows both the possibilities and the limits of Southern womanhood during the early twentieth century. Ames consciously used and modified the image of the Southern lady for political and for personal purposes, to fight racism and forge her own identity. She always thought of herself as a lady, yet she organized, administered, and shaped an organization, the

Association of Southern Women for the Prevention of Lynching, that spoke for four million Southern white women who opposed lynching. In the twenties, these women "articulated an ideal of interracial female solidarity grounded in shared maternal values. In the 1930s, they based a dramatic disavowal of the 'false chivalry' of lynching on the use and modification of the symbolism of the Southern lady."

Ames died in 1972, virtually unnoticed, yet having seen another group of Southern white women unite in opposition to racial and sexual discrimination, inspired by liberal theology in the churches and in the Civil Rights movement in the South. Ames, and other women like her, sought to find and articulate their individual voices in the face of the terrible pressure toward uniformity. As Jessie Daniel Ames put it, "the crown of chivalry . . . has been pressed like a crown of thorns on our heads."

Women in the South organized in church groups, missionary societies such as the Women's Christian Temperance Union, the YWCA, and women's clubs. They provided the leadership in movements ranging from antilynching and women's suffrage to labor and community organizing and preventing strip mining in Appalachia. Yet, what has been covered in traditional texts about Southern women has been full of omissions and distortions. A good example of this bias is Helen Keller, born in Tuscumbia, Alabama, in 1880. Known for her success in overcoming her multiple disabilities, Helen Keller has rarely been depicted in schools for her leadership in social advocacy, including women's suffrage, antiwar, and workers' rights campaigns.

In the Civil Rights movement of the 1960s, Black women in particular provided both leadership and organizational sustenance. Rosa Parks is a household name for being the catalyst in the Montgomery Bus Boycott and subsequent civil rights efforts. Her leadership was not accidental and her complete story would show a more accurate picture of the South and of Southern women. Her action in refusing to give up her seat on the bus was a spontaneous act on that day—but it was preceded by extensive work with the NAACP (National Association for the Advancement of Colored People), and followed, by about two weeks, her participation in a workshop on social change and community organizing at the Highlander Research and Education Center in Appalachia.

Unsung heroes abound among Southern women: women like Charlayne Hunter-Gault, the journalist who, as a student, desegregated the University of Georgia; women like Fannie Lou Hamer, who, representing the Mississippi Freedom Democratic Party at the 1964 Democratic National Convention, tried to unseat the all-white Mississippi delegation. Born into a family of sharecroppers with nineteen

children, Hamer's faith allowed her to hold her beliefs firm and challenge Congress and the president of the United States to fulfill the promises of our democracy. Women like "Widow" Combs, an Appalachian woman from Knott County, Kentucky, who in 1965, at the age of sixty-one, lay down in front of a bulldozer to prevent it from strip-mining her farm—and became known as the "Rosa Parks of strip-mining." Women like Barbara Jordan, who, as a member of the U.S. Congress from Texas, reminded all of us that we need to work together in more humane ways if we are to achieve the ideals of our democracy. She instructed us to move forward and "work together in a spirit of cooperation and compromise and accommodation without caving in or anyone being woefully violated personally or in terms of their principles."

There is, then, no such thing as "the Southern woman." She has many faces, representing every class, race, culture, faith, ability group, and political viewpoint. Women were both slaveholders and those who most actively opposed slavery. Women were both slaves and those who provided leadership and sustenance to efforts toward civil rights. The study of Southern women, to be accurate, must recognize the complex intersection of gender, race, class, and region in shaping the unique experiences of diverse groups of women in the southern United States.

SOURCES

Born for Liberty: A History of Women in America, Sara M. Evans, The Free Press, New York, NY, 1989.

Making the Invisible Woman Visible, Anne Firor Scott, University of Illinois Press, Urbana, IL, 1984.

Picking Up the Pieces: Women in and out of Work in the Rural South, Helen Lewis et al., Highlander Research and Education Center, New Market, TN, 1986.

Revolt Against Chivalry: Jessie Daniel Ames and the Woman's Campaign Against Lynching, Jacqueline Dowd Hall, Columbia University Press, New York, NY, 1979.

Sisterhood Denied: Race, Gender and Class in a New South Community, Dolores Janiewski, Temple University Press, Philadelphia, PA, 1985.

The Southern Lady: From Pedestal to Politics, Anne Firor Scott, University of Chicago Press, Chicago, IL, 1970.

Southern Women, Caroline Matheny Dillman, ed., Hemisphere Publishing Corporation, New York, NY, 1988.

Tomorrow Is Another Day: The Woman Writer in the South, 1859–1936, Anne Goodwyn Jones, Louisiana State University Press, Baton Rouge, LA, 1981.

LEARNING ACTIVITY: WAYS TO SHARE A BOOK

Have students read a book by a female author and then complete one of the following activities:

1. Assume the role of the main character and describe your feelings, likes, dislikes, problems, and so forth in a personal letter to a friend.
2. Pretend that you are living in the year 3000 and that every trace of the years preceding 1980 has been lost. Accidentally, you just discover the book you have read. What vision of civilization do you get from its pages?
3. Write a different ending to your book, perhaps one that you feel is better than the existing one.
4. Write a letter to one of the characters in your book. In it, explain your feelings toward him or her, be they good or bad. Be sure to give good reasons for your opinions.
5. Write a sequel to your story. That is, tell how you think the story would continue after the story ends.
6. Write a movie script for an exciting part of the book.
7. By using construction paper cut-outs, make a "pop-up" illustration of a scene in the book (similar to young children's pop-up books).
8. Draw and cut out flannel illustrations of characters or settings in the book. Use your cut-outs and a flannel board to tell the story to younger children.
9. Broadcast a book review over the school's public address system.
10. Read other books by the same author. Compare the characters in all of the books. How are they similar? How are they different?
11. Write a poem or make up a song about the book.
12. Develop a filmstrip about the book.
13. Hold a panel discussion when several students have read the same book or a group of similar ones.

14. Compose a telegram, trying to define the essence of the book in fifteen words. Then expand it to a 100-word "night letter."

15. Design costumes for characters—miniature or life-size.

16. Write a letter recommending the book to a friend.

17. Design overhead transparencies and use an overhead projector to present a particular book or its characters.

18. Write newspaper headlines describing an event in the book. See if other students can guess the book's title.

19. Write a diary entry covering an important scene that might have been written by one of the book's main characters.

20. Explain why you would or wouldn't want to have one of the characters from the book as your friend.

21. Make a crossword puzzle using characters and places from your book as the entries.

22. Describe an experience you've had that is similar to an experience of one of the characters in the book you have read.

23. Design a bookmark that includes a brief plot summary and recommendation for the book you have read.

24. Rewrite one scene in the book from the point of view of a different narrator.

25. Write a letter to the main character of the book you read, advising him/her on how to deal with the other characters; how to cope with conflicts; and how to plan a course of action.

26. If you did not enjoy certain aspects of the book, write a letter to the author suggesting specific ways it could be improved.

27. Imagine you are a newspaper reporter. Write a news or feature article on the most important event in the book.

28. Explain why your book should be included in a time capsule to be dug up in 100 years.

29. Act out and videotape a scene from the book.

30. Write and draw a rebus puzzle giving the book's title.

SELECTED TEACHER RESOURCES

All of the books listed present historical information about the lives and contributions of women in the American South.

BOOKS AND PERIODICALS

Afro-American Women of the South and the Advancement of the Race, 1895–1925, Cynthia Neverdon-Morton, University of Tennessee Press, Knoxville, TN, 1988. Highly readable story of the lives and leadership of African American women in the South during the late 1800s and early 1900s. Includes a detailed description of the activities of Black women in clubs, public and private education, public health, social welfare, and civil rights.

Born for Liberty: A History of Women in America, Sara M. Evans, The Free Press, New York, NY, 1989. Has a section detailing the history of Southern women.

The Encyclopedia of Southern Culture, Charles R. Wilson and William Ferris, eds., University of North Carolina Press, Chapel Hill, NC, 1989. A reference volume about Southern culture in general, with numerous entries pertaining to the lives and roles of Southern women.

Freedom Song: A Personal Story of the 1960s Civil Rights Movement, Mary King, Quill Paperbacks, New York, NY, 1988. Includes perspectives on how work in the movement for racial civil rights caused women to explore gender roles as well.

The Grimké Sisters, Gerda Lerner, Vintage Books, 1971. Useful biography of the Grimké sisters, the first white Southern women who publicly fought for the abolition of slavery and for women's rights.

Hard Times Cotton Mill Girls: Personal History of Womanhood and Poverty in the South, Victoria Byerly, ILR Press, Ithaca, NY, 1986. Oral histories of twenty women, both Black and white, who worked in the cotton mills. The histories describe their work, families, and race relations in the mills and mill communities.

Hillbilly Women, Kathy Kahn, Doubleday, Garden City, NY, 1973. Personal narratives of numerous poor, white hillbilly women of the Southern Appalachian Mountains. The volume also contains a listing of organizations in and publications about Southern Appalachia.

"I Know Which Side I'm On: Southern Women in the Labor Movement in the Twentieth Century," in *Women, Work and Protest: A Century of U.S. Women's Labor History*, Ruth Milkman, ed., Routledge and Kegan Paul, New York, NY, 1985. Traces the women activists and groups that worked for changes in the textile mills and the influences that caused certain Southern women to become involved with labor organizing. It includes the efforts of Black and white women workers, incorporating the leading role played by African American women in areas ranging from strikes by domestic workers to their involvement in the modern Civil Rights movement.

It Comes from the People: Community Development and Local Theology, Helen M. Lewis, Mary Ann Hinsdale, and Maxine Waller, Temple University Press, Philadelphia, PA, 1995. An activist description of community organizing and development in the South.

Making the Invisible Woman Visible, Anne Firor Scott, University of Illinois Press, Urbana, IL, 1984. Building on *The Southern Lady*, includes extensive profiles of notable Southern women. An entire section of the book focuses on the South, describing women's perspectives in patriarchy, the importance of religion to Southern women and their roles, and the construction of "the Southern Woman" by historians.

Miss Lucy of the CIO: The Life and Times of Lucy Randolph Mason, John A. Salmond, University of Georgia Press, Athens, GA, 1988. The story of Lucy Randolph Mason who, during a period of national hostility toward labor unions, worked to educate the press and the public about the legitimacy of Southern workers' demands for job rights and fair treatment.

The Montgomery Bus Boycott and the Women Who Started It: The Memoir of JoAnn Gibson Robinson, Jo Ann Robinson, University of Tennessee Press, Knoxville, TN, 1987. An autobiography of Jo Ann Robinson, who was a leader of the Women's Political Council and who was instrumental in creating the Montgomery Bus Boycott.

Picking Up the Pieces: Women in and out of Work in the Rural South, Helen M. Lewis et al., Highlander Research and Education Center, New Market, TN, 1986. Published by the renowned Highlander Center, this publication focuses on the truth of Southern women's lives, with particular emphasis on working class and activist women.

Proud Shoes: The Story of an American Family, Pauli Murray, Harper and Row, New York, NY, 1968. The biographical story of a southern Black family over four generations, from slavery to free Black family life. Sources include archival material, legal documents, school records, and oral histories.

Revolt Against Chivalry: Jessie Daniel Ames and the Women's Campaign Against Lynching, Jacqueline Dowd Hall, Columbia University Press, New York, NY, 1979. Tells the exciting story of Jessie Daniel Ames, a Texas suffragist who founded the successful Association of Southern Women for the Prevention of Lynching in 1930.

Sisterhood Denied: Race, Gender and Class in a New South Community, Dolores Janiewski, Temple University Press, Philadelphia, PA, 1985.

The Southern Lady: From Pedestal to Politics, Anne Firor Scott, University of Chicago Press, Chicago, IL, 1970. A classic work in the field of Southern women's history, exploring the myths and realities of the white Southern woman during the century from 1830–1930.

Southern Women, Caroline Methany Dillman, ed., Hemisphere Publishing Corporation, New York, NY, 1988. Chapters about women who were not only born and reared in the South, but also have a heritage of Southern culture and generations of Southerners in their family background. Spanning the periods from antebellum days to contemporary times, this volume includes women diverse by race and class.

Speaking for Ourselves: Women of the South, Maxine Alexander, ed., Pantheon Press, New York, NY, 1984. A compilation of articles originally published in *Southern Exposure* in an issue called "Generations." The articles address many aspects of the lives of diverse Southern women through both nonfiction and fiction.

Telling Memories Among Southern Women, Domestic Workers, and Their Employers in the Segregated South, Susan Tucker, Schocken Books, New York, NY, 1988. A key source about the infrequently addressed topics related to the complex interrelations between Black domestic workers and the white women from the Deep South who employed them in their homes. The book includes forty-two interviews, divided equally between the two groups.

Tomorrow Is Another Day: The Woman Writer in the South, 1859–1936, Anne Goodwyn Jones, Louisiana State University Press, Baton Rouge, LA, 1981. Focuses on the lives and writing of seven white Southern women writers: Augusta Evens, Grace King, Kate Chopin, Ellen Glasgow, Mary Johnston, Margaret Mitchell, and Frances Newman.

Women Writers of the Contemporary South, Peggy Whitman Prenshaw, ed., University Press of Mississippi, Jackson, MS, 1984. A collections of essays on southern women fiction writers whose works have been published since 1945. Includes authors ranging from Rita Mae Brown and Alice Walker to Anne Tyler, Gail Godwin, and Berry Morgan.

ORGANIZATIONS

The following organizations can provide further information about women in the southern United States.

APPALSHOP EDUCATIONAL SERVICES

306 Madison Street
Whitesburg, Kentucky 41858
(606) 633-0108

A comprehensive source for educational materials regarding Appalachia and various Appalachian arts and music. Offering videos, recordings, and educational programs, including films such as *Coal Mining Women*, Appalshop assists teachers to integrate Appalachian culture, hardships, humor, and creativity into the curriculum.

ARTHUR AND ELIZABETH SCHLESINGER LIBRARY ON THE HISTORY OF WOMEN

10 Garden Street
Cambridge, Massachusetts 02138
(617) 495-8647
(617) 496-8340 Fax

The Schlesinger Library, located at Radcliffe College (Harvard University), has extensive resources in widely varied areas of women's history. Their projects include an Oral History Project that conducted video interviews with a tremendous range of Southern women.

CENTER FOR APPALACHIAN STUDIES

P.O. Box 70556
Johnson City, Tennessee 37614
(423) 929-6173
(423) 439-6340 Fax

The Center for Appalachian Studies provides a vast resource for materials pertaining to all aspects of Appalachian life and culture.

CENTER FOR RESEARCH ON WOMEN

Memphis State University
Clement Hall
Memphis, Tennessee 38152
(901) 678-2770

The Center for Research on Women conducts, promotes, and disseminates research on women of color and southern women. Monographs on varied topics are useful as classroom reference resources.

GRASSROOTS LEADERSHIP

P.O. Box 36006
Charlotte, North Carolina 28236
(704) 332-3090
(704) 332-0445 Fax

Grassroots Leadership supports community organizing and empowerment, particularly in the South. It offers resources and training to support groups interested in social change.

HIGHLANDER RESEARCH AND EDUCATION CENTER

1959 Highlander Way
New Market, Tennessee 37820
(423) 933-3443
(423) 933-3424 Fax
e-mail: HREC2igc.opc.org

A private, nonprofit education center that carries out a unique program of assisting activists and communities seeking solutions to pressing social problems through mutual, shared learning. Highlander offers workshops and resources in areas ranging from Civil Rights and Community Empowerment to Cultural Diversity and Women's Rights as well as Leadership Training for youth and adults.

INSTITUTE FOR SOUTHERN STUDIES

P.O. Box 531
Durham, North Carolina 27702
(919) 639-8311

The Institute for Southern Studies is a center for publication and research providing materials, training, and organizing support to diverse communities throughout the South. The center provides resources and leadership for the creative problem solving of social issues ranging from poverty to environmental poisoning.

MARTIN LUTHER KING JR. CENTER FOR NONVIOLENT SOCIAL CHANGE

449 Auburn Avenue, NE
Atlanta, Georgia 30312
(404) 526-8900

The King Center is a focal point for actions and resources related to civil rights and nonviolent social change. The Center offers training programs and visual and print resources, including materials about Southern women involved with the Civil Rights movement in the United States.

MOORLAND-SPINGARN RESEARCH CENTER

Howard University
Founders Library
500 Howard Place, NW
Washington, DC 20059
(202) 806-7236

The Moorland-Spingarn Research Center is located at Howard University, one of the nation's premier historically Black colleges and universities. The Center has original documents, reference sources, and materials focusing on African American history and culture. (Teachers may also want to contact the Mary McLeod Bethune Archives at the National Council of Negro Women in Washington, D.C., for additional information on the history and contributions of Black women.)

SOUTHERN EXPOSURE

P.O. Box 531
Durham, North Carolina 27702
(919) 419-8311
(919) 419-8315 Fax

Southern Exposure, founded in 1973, is an award-winning quarterly journal of culture, history, politics, and social change in the South. In addition to special issues about southern women, most issues of *Southern Exposure* feature profiles or oral histories of southern women in widely varied fields ranging from coal miners and poultry workers to domestic workers, writers, and composers.

SOUTHERN ORAL HISTORY PROGRAM

University of North Carolina
Chapel Hill, North Carolina 27599
(919) 962-8076

The Southern Oral History Program is an ongoing project that records the reality of southern experiences within diverse communities. Research and resources are available on southern women at work and in their families and communities.

TEACHING TOLERANCE

Southern Poverty Law Center
P.O. Box 548
Montgomery, Alabama 36101
(334) 264-0286
(334) 264-3121 Fax

Teaching Tolerance, published by the activist Southern Poverty Law Center, is a magazine specifically for teachers and other educators. It is chockful of student materials, activities, and reference information pertaining to prejudice reduction and understanding various groups, including regional, racial, ethnic, religious, disability, gender, economic, and so forth. The magazine is available to teachers without charge.

WOMEN'S RESEARCH AND RESOURCE CENTER
Spelman College
350 Spelman Lane
P.O. Box 115
Atlanta, Georgia 30314-4399
(404) 681-3643 x2161
(404) 223-7665 Fax

The Women's Research and Resource Center at Spelman College, an outstanding institution historically dedicated to the education of African American women, offers resources and materials about the history, culture, experiences, and contributions of Black women.

TEACHER INTRODUCTION: GULLAH WOMEN

The Gullahs are a group of people who came from West Africa in the 1500s to what is now the coast of North and South Carolina. They have maintained through modern times much of their original African culture and a dialect that combines their original West African language, Creole, and English. The Gullah women have been the primary conveyors of the culture, through their stories, songs, foods, quilting, basketmaking, and other traditions. On the following pages is a timeline to share with students about Gullah culture.

The Gullah: "People Blessed by God" Amazing Facts About the Gullah People and More, Llaila Olela Afika, Goldenseal, Beaufort, SC, 1989.

TIMELINE

1500 First use of the custom of leaving glasses, mirrors, dishes, and shining objects in graves. An African custom used to help the deceased travel to the heavens.

1500 First practiced the custom of leaving a mel (dinner) on the porch for the deceased. A meal was left so that the deceased would not get hungry on the journey to the heavens.

1510 First West Africans in America came to the Sea Islands. They traveled to St. Augustine, Florida, with Ponce De Leon. These were the free Africans who never experienced slavery.

1600 "Silly" stories told by the Gullahs. "Jelle" tales were told by the Sierra Leone Gullahs. These were tall tales that required much acting out, which was called "acting silly."

1600 First use of Br'er Rabbit stories—trickster tales based on an intelligent hero who outwitted the forces of the unknown or supernatural, typical of African Ashanti spider tales.

1600 Nicknames or "basket names" were given to children and adults that identified them with ancestors or personal characteristics.

1600 Palm leaf brooms were made by Gullahs. These were of African origin, as is the art of Sea Island basketweaving. The brooms were used to keep away evil spirits.

1700 Gullahs would paint their doors royal blue, as found in the Pyramid of Giza. This symbolized the highest order of wisdom and the worship of God.

1700 Over 200 Black soldiers from Haiti sent by Toussaint L'Ouverture to help liberate Gullahs. These soldiers relocated in Nova Scotia.

1712 First "no knock" search and seizure law. Gullah homes were searched every fourteen days during captivity (slavery).

1750 Gullah slave shipyard. Bouncie Island in the Sierra Leone River was used as a slave shipyard by the English. They sold directly to Charleston, South Carolina. These slaves were highly educated and skilled.

1775 Lacrosse was first played in America. This game was introduced in the Sea Island area by the Cherokee people.

1784 Sea Island cotton increased the wealth of the South and saved the South from economic depression.

1800 The last shipment of Gullah captives ("slaves") arrives in the Sea Islands. The ship landed at Sand Island, which is between Hardeeville and Ridgeland, South Carolina. The ship's bell is in the tower of Hardeeville Methodist Church.

1812 American slang words came into popular usage. Many of these words were African words from Gullah and other African languages.

1820 A Sea Island planter owned the last ship that carried "slave cargo" to America. The ship was called the *Wanderer*.

1822 Elijah McCoy invented the self-lubricating device that is used in cars, planes, and spaceships.

1858 First Black American hospital. Harriet Tubman established a hospital in the Sea Islands for the Underground Railroad.

1862 The Penn School started as an educational experiment by Ellen Murray and Laura Towne in Oaks Plantation. William Penn designed the school for the domestication of the Gullahs. Despite his reputation as a fair and just "friend," Penn proved to be a bigot. He designed separate pews for Blacks and whites. He stole land from Native Americans, and, in Pennsylvania, he condemned a woman to death allegedly for being a witch.

1887 Marcus Mosiah Garvey (1887–1940) created an international economic and social movement. He was born on the island of Jamaica, where Gullah people were tortured until they accepted slavery. He started the use of the colors red, black, and green on the African American flag.

1900 Gullah music made popular in America. George Gershwin copied Gullah music and composed the musical *Porgy and Bess*. He studied the Gullahs' music in Charleston and traveled to the islands to steal the authentic sounds and rhythm.

1986 The national Gullah Festival was organized by Rosalie Pazant and her daughters Lolita, Charlotte, and Reba. This festival educates African Americans and other Americans about Gullah history, heritage, and lifestyle.

SOURCE: *The Gullah: "People Blessed by God" Amazing Facts About the Gullah People and More*, Llaila Olela Afika, Goldenseal, Beaufort, SC, 1989.

SWEET GRASS, SWEET BASKETS, SWEET MEMORIES

Mount Pleasant is an area close to Charleston, South Carolina. It is the home of contemporary Gullah women, who, like their ancestors before them, craft beautiful sweet grass (or sea grass) baskets. The designs for the coil baskets are the same ones brought to this region by slaves from Africa. The stories (or designs) for the baskets have been passed down from generation to generation. The Penn Center taught both males and females basketweaving to safeguard the history of this craft.

These baskets have journeyed across the bridge on Highway 17 in Mount Pleasant to cities, shops, and even the Smithsonian Institution. Many have learned about the Gullahs and their strength by the beauty coiled in the baskets, some of which take more than a year to make.

Tourists going north or further south have the opportunity to purchase the history and culture of the Gullah people. The women who make the baskets are entrepreneurs as well as preservationists. They, like their great-grandmothers, grandmothers, and mothers, are now passing on the skills of making sweet grass baskets to fifth-generation Gullah females.

But rapid development in this region has threatened the basketmakers who sell their wares in makeshift stands on Highway 17. Hurricanes and land development in this area have altered the ecological balance of the various grasses needed by the basketweavers. These factors have increased the cost of the sweet grass, and in some areas have extinguished the growth of this natural resource, easily obtainable until now. The situation, compounded by the lack of interest on the part of the younger generations of Gullahs, has doomed this art to extinction.

In conjunction with the McKissick Museum at the University of South Carolina, women have become proactive in order to rescue this disappearing craft and the natural resources needed to make baskets. Weavers with family names like Middleton, Bennett, Coaxum, Manigault, and Habersham want their children to carry this tradition into the twenty-first century. It has become increasingly difficult to find the beautiful grasses needed for the baskets.

In 1968, a group of basketmakers, botanists, folklorists, environmentalists, land managers, photographers, and journalists gathered in South Carolina for an important conference.

> *The idea for the Sweetgrass Conference germinated at a meeting of folklorists in October, 1986. McKissick Museum had several clearly defined interests in the Sweetgrass Conference. We saw it as an opportunity . . . to use the information gathered for the benefit of the basketmaking community; . . . to introduce the basketmakers to resource managers and policy- makers so that concerns of the craft would be considered in public planning . . . we wanted to see if the South Carolina Folk Arts Program . . . could act as a catalyst, bringing together people of various backgrounds and diverse viewpoints to address environmental and cultural issues.*

SOURCES: Sweetgrass Basket Conference, McKissick Museum, University of South Carolina, Charleston, SC, 1988.

Row upon Row: Sea Grass Baskets of the South Carolina Lowcountry, Dale Rosengarten, McKissick Museum, University of South Carolina, Charleston, SC, 1987.

LEARNING ACTIVITY: GULLAH LIFE

CLASS DISCUSSION

1. Have students view and discuss the following films about Gullah life:

   - *Conrack* is a film set in 1969, starring Jon Voight as Pat Conroy, who takes a teaching job on one of the Sea Islands off the coast of South Carolina. This movie is based on the book *The Water is Wide*, written by Pat Conroy, author of *The Prince of Tides*. The film is available in video stores.

   - *Family Across the Sea* chronicles the history of the slaves from Sierre Leone who were captured and taken to the Sea Islands during the seventeenth century. This film gives a picture of Gullah life and the language. The ending is a poignant one, showing the descendants of these slaves, who now reside on the remote islands, returning to Sierre Leone to meet their ancestors. Available from California News Reel, 149 9th Street, #420, San Francisco, California 94103. Time: 56 minutes. Produced by South Carolina Educational TV, 1991. Contact SCETV for a copy of the viewer's guide, which includes a teacher's guide: P. O. Box 11000, Columbia, South Carolina 29211.

   - *Daughters of the Dust*, a film released in 1992 and written by Julie Dash. Available in video form. An accompanying book, *The Making of an American Woman's Film: Daughters of the Dust*, tells the story of the making of the film and includes the actual script with an interpretation of the Gullah language. The film is available in video stores.

2. Discuss with students how Jonathan Green, a Gullah artist who, like Julie Dash, did not learn about his Gullah heritage until later in life after moving north, depicts Gullah life through his paintings. He has produced beautiful artwork that is shown in galleries. He is also the illustrator for the book *Father and Son*, written by Denize Lauture, published by Philomel Books, a division of the Putnam and Grosset Group, New York. A calendar featuring the artwork of Jonathan Green is available from Penn Center, P. O. Box 2145, Beaufort, South Carolina 29901.

LEARNING ACTIVITY: GULLAH GUMBO

COOKING

Remembering the last meal of the Peazant family in *Daughters of the Dust*, and foods rich in African culture, have the class make a pot of Gullah Gumbo, recipe supplied by the Gullah House Restaurant, 761 Sea Island Parkway, St. Helena Island, South Carolina 29920.

1 (3 to 3 1/2-pound) broiler-fryer chicken
1 onion, quartered
Celery leaves
1 teaspoon salt
6 slices bacon, finely chopped
1 pound smoked sausage, cut into 1/4-inch slices
2 large onions, chopped
2 green peppers, chopped
2 stalks celery, chopped
3 cloves garlic, minced
3 tomatoes, peeled and chopped
1 (16-ounce) can tomato puree
1 cup fresh corn, cut from cob, or 1 (10-ounce) package frozen whole kernel corn, thawed
1 cup fresh okra, sliced, or 1 (10-ounce) package frozen sliced okra, thawed
1 tablespoon chopped fresh thyme or 1 teaspoon dried thyme

Combine first four ingredients in a Dutch oven; add water to cover. Bring to a boil; cover, reduce heat, and simmer 40 minutes or until chicken is tender. Remove chicken, reserving broth and discarding onion and celery leaves. Skin, bone, and cut chicken into bite-size pieces. Set aside.

Cook bacon and sausage in a large Dutch oven over medium heat until bacon is crisp. Remove bacon and sausage, reserving 1 tablespoon drippings in Dutch oven. Crumble bacon; set bacon and sausage aside. Add chopped onion, chopped pepper, celery, and garlic to Dutch oven; cook over medium heat, stirring constantly, until vegetables are tender. Add chicken, bacon, sausage, reserved broth, tomatoes, and remaining ingredients. Bring mixture to a boil; reduce heat, and simmer, uncovered, 1–1/2 hours. Yields 11 cups.

SOURCE: *Southern Living Magazine*, October 1992, pages 170–174.

SELECTED TEACHER RESOURCES

BOOKS

Before Freedom: 48 Oral Histories of Former North and South Carolina Slaves; My Folks Don't Want Me to Talk About Slavery, Belinda Hurmence. The accounts included in the two books were selected from oral histories of former slaves cataloged with funding from the Federal Writer's Project conducted in the 1930s.

The Bridges of Summer, Brenda Seabrook, Puffin Books, New York, NY, 1992. Story of a fourteen-year-old girl sent from the Midwest to visit her grandmother in South Carolina and to learn about the Sea Islands and a valuable lesson in life.

The Carolina Rice Kitchen: The African Connection, Karen Hess, University of South Carolina Press, Columbia, SC, 1992. Hess, a culinary historian, weaves the history of the rice kitchen in South Carolina. Included is the history of the slaves who cultivated the rice in this southern region. Hess has painstakingly included authentic rice recipes for rice bread, rice cakes, and other oldtime favorites.

I Been in Sorrow's Kitchen and Licked All the Pots, Susan Straight, Hyperion, New York, 1992. This novel is set in the low country of South Carolina near Charleston. Susan Straight paints a picture with words about the life, language, and local traditions of the Gullahs.

I Know What the Red Clay Looks Like: The Voices and Visions of Black Women Writers, Rebecca Carroll, Crown Trade Paperbacks, New York, NY, 1994. A collection of stories for and about women written by contemporary writers.

Long Journey Home, Julius Lester, Philomel Books, New York, NY, 1992. A moving account of the Ibos who were captured, taken to a new land, but refused to be enslaved, so they drowned in the waters now known as Ibo Landing, off the coast of South Carolina (or Georgia, depending on the storyteller).

The Making of an American Woman's Film: Daughters of the Dust, Julie Dash, The New Press, New York, NY, 1992. Background on the development of an award-winning film.

Mama Day, Gloria Naylor, Vintage Books, New York, NY, 1988. Naylor has brought to life the culture and traditions of the island people on the fictional Sea Island of Willow Springs. Mama Day is the matriarch who can call on lightning storms and see secrets in her dreams.

Ready from Within, Cynthia Stokes Brown, Africa World Press, Inc., Trenton, NJ, 1990. Story of Septima Clark who was born in Charleston, South Carolina, worked for the Highlander Folk School, and was instrumental in the Civil Rights movement. Based on oral interviews.

Sapelo's People: A Long Walk into Freedom, William S. McFeely, Norton Paperback, New York, NY, 1995. The story of people who live on Sapelo Island, off the coast of Georgia. This book gives a historical and contemporary perspective of descendants of slaves who once worked the cotton plantations in this region.

Sea Island Roots: African Presence in the Carolinas & Georgia, Mary A. Twining and Keith E. Baird, Africa World Press, Inc., Trenton, NJ, 1991. A history of African Americans in this region of the United States.

Step It Down, Bessie Jones and Bess Lomax Hawes, Philomel Books, New York, NY, 1992. This book tells the stories, games, and songs of the Sea Islands people. Students will learn about escape songs like "Wade in the Water" and "Swing Low Sweet Chariot" sung by slaves on the Underground Railroad, to signal movement of slaves seeking freedom and safety in the North.

The Story of English, Robert McCrum, William Cran, and Robert MacNeil, Penguin Group, New York, NY, 1993. The book and the PBS special tell the story of language, including the Gullah language.

Vibration Cooking, or the Travel Notes of a Geechee Girl, Vertamae Smart-Grosvenor, Ballantine Books, New York, NY, 1992. A collection of tempting recipes and homespun memories about life in the Gullah region, written by a true Geechee girl.

The Water Brought Us: The Story of the Gullah-Speaking People, Muriel Miller Branch, Cobblehill Books, New York, NY, 1995. History of the Gullah people and their origins in the United States.

MUSIC, FILM, AND KITS

Family Across the Sea. Check PBS listings of this film about the reunion of Sea Islanders and their relatives from Sierra Leone, Africa. Beautifully done, this film shows the old, the new, but not the forgotten. Available from California News Reel, 149 9th Street, #420, San Francisco, CA 94103. Time: 56 minutes. Produced by South Carolina Educational TV, 1991. Contact SCETV for a copy of the viewer's guide, which includes a teacher's guide: P. O. Box 11000, Columbia, SC 29211.

Generation Journey: A Kit to Connect Families. Tips and activities for keeping families connected. Includes road map to your ancestors, storytelling form for fact-finding fun, and how to begin your journey with a conversation. Available from the Fulfillment Center, 8220 Ambassador Row, Dallas, TX 75247.

"See Deh De Comin," Frankie and Doug Quimby, The Georgia Sea Island Singers, Brunswick, GA 31250, 1985. Cassette tape of music from two Sea Islanders, Frankie and Doug Quimby. They have traveled to schools across the nation to tell about Gullah life through stories and songs. They are also in the film *Family Across The Sea.*

TRIPS AND FESTIVALS

AFRICAN AMERICAN SPIRITUALS CONCERT—CHARLESTON, SC

Historic Drayton Hall Plantation is the setting for this special concert of old-time spirituals. Many of the songs, which emerged during slavery, are performed in Gullah. The concert is scheduled during the evening hours after the Christmas holidays. Contact: Drayton Hall Visitors' Services, 3380 Ashley River Road, Charleston, SC 29414; (803) 766-0188.

EUWABU: A DAY OF CELEBRATION—McCONNELLS, SC

Historic Brattonsville, a village of restored eighteenth- and nineteenth-century buildings, celebrates African American history with drama, storytelling, dance, and music. The event is usually held in late June. Contact: Historic Brattonsville, 1444 Brattonsville Road, McConnells, SC 29726.

GULLAH EXCURSION—BEAUFORT, SC

Due to her newly piqued interest in the Sea Islands and the Gullah and Geechee cultures from which her family's roots in American stem, Marquetta L. Goodwine put together what has become an annual Gullah Excursion to Beaufort, South Carolina, home of the Gullah and Geechee people and cultures. Ms. Goodwine has been taking small groups to Beaufort (whence her roots stem) since she returned to New York City (her birthplace) in 1986. Due to an onslaught of phone calls in regard to the authenticity of certain aspects of different films about this topic and her continued concern about the preservation of African cultures, Ms. Goodwine decided to make the trip available to a larger number of people so that they can experience for themselves the culture as it is today.

Every year, the Gullah Excursion is a sellout and an overwhelming success. Yet, there are many people who have not yet gone on one and there are those who still want to know more about this unique culture, language, and the people who speak and live it. As a result, Goodwine has begun giving numerous lectures, performance pieces, and workshops about the culture. She also organizes customized tours for educational groups and cultural organizations. She has been instrumental in reuniting many people with their southern and Gullah roots.

For more information, contact: Afrikan Kultural Arts Networkx (AKANx), P. O. Box 40-0199, Brooklyn, NY 11240-0199; (212) 439-1026; QueenMut@aol.com.

GULLAH FESTIVAL—BEAUFORT, SC

Preserving and sharing information about Gullah traditions is the focus of this festival, which features examples of decorative and fine arts, music, dance, and food. A highlight is the demonstration of the Gullah language, an African Creole language traditionally spoken by Low-country Blacks. Festivities are held during Memorial Day weekend. Contact: Gullah Festival of SC, Inc., P.O. Box 83, Beaufort, SC 29901; (803) 525-0628.

JUBILEE FESTIVAL—COLUMBIA, SC

African American music, dance, arts and crafts, and food are featured at this festival. A major event in Columbia, it is held on the last Saturday in September. Contact: Mann-Simons Cottage, 1403 Richland Street, Columbia, SC 29201; (803) 252-1450.

KUUMBA FESTIVAL—GREENVILLE, SC

This weekend festival, held in August, highlights the fine art, dance, and music of Black South Carolinians. Featured artists include painters, sweet grass basketmakers, jewelry designers, and musicians. The event precedes an annual Black Health Issues Conference in Greenville. Contact: Ms. Ruth Ann Butler, Greenville Cultural Exchange Center, P.O. Box 5482, Station B, Greenville, SC 29606; (803) 232-9162 or Greenville Technical College, Continuing Education Center, P.O. Box 5616, Greenville, SC 29606-5616.

MOJA ARTS FESTIVAL—CHARLESTON, SC

The city of Charleston hosts this annual ten-day celebration of African American and Caribbean cultural influences in the low country. Lectures, performances, gospel music, jazz concerts, and art exhibits are offered. The festival is scheduled between late September and early October. Contact: City of Charleston, Office of Cultural Affairs, 133 Church Street, Charleston, SC 29401; (803) 724-7305.

PENN CENTER HERITAGE FESTIVAL—ST. HELENA ISLAND, SC

Sea Island history and culture are celebrated in this three-day event held in early November at the Penn Center campus, a National Historic Landmark District. Dr. Martin Luther King Jr. conducted civil rights strategy sessions on Penn's campus in the 1960s. Crafts, art exhibits, spirituals, and an oyster roast/fish fry are among the many activities that participants can enjoy. Contact: Mr. Emory Campbell, Director, Penn Center, Inc., P. O. Box 126, St. Helena Island, SC 29920; (803) 838-2432.

UNIT 3
Immigrant Women

- The Experience of Immigrant Women
- Latino Women
- Soviet Jewish Women
- Vietnamese Women

UNIT OVERVIEW: IMMIGRANT WOMEN

This section on immigrant women will present students with an opportunity to explore "snapshots" from the lives of three groups of contemporary immigrant women who came to the United States in recent decades—Latino women, Jewish women from the former Soviet Union, and Vietnamese women. It is impossible for any one of these women's stories to be truly representative of her entire cultural group of immigrant women. However, these individual stories, while unique, present some universal experiences that relate to the scope of the immigrant experience. Students are encouraged to learn more about the lives and contributions of immigrant women in their own communities and to relate the challenges faced by immigrants to their own ways of dealing with change. This section is also intended to foster an appreciation of differences and similarities among people and cultures.

TEACHER INTRODUCTION: THE EXPERIENCE OF IMMIGRANT WOMEN

GENDER PERSPECTIVES

The experience of immigration has many common elements—the uprooting of individuals from the land of their birth; the leaving of familiar surroundings, family, and friends; the adaptation to a new culture with different languages, customs, values, and beliefs. While all immigrants share uncertainties and challenges, women often have different experiences than men because of gender expectations, norms, and roles for women both in their native land and in their new country. Gender has played a significant role in immigrant women's experiences in the United States during recent times as well as during waves of immigration in the late nineteenth and early twentieth centuries.

Both demographically and culturally, women immigrants to the United States in the nineteenth and twentieth centuries have closely resembled men of their own backgrounds. At work, at home, and in their communities, however, their lives often diverged from men's: regardless of their specific origin, women's and men's responsibilities were more often complementary than shared. Sharing experiences instead with other females, immigrant women initially found common ground with their "own kind," especially with female kin, neighbors, and workers of immigrant backgrounds.

Women shared with men of their own backgrounds the adventure and dangers of migration to the United States and the experience of being foreign "outsiders." But gender mattered, and in a variety of ways. Gender created distinctive female and male versions of each of these general experiences. Immigrant men's and women's lives diverged sharply—in their labors for wages, and in family and community responsibilities—even as shared languages and religions bound the two

SOURCE: Teacher Introduction excerpted from Introduction and Conclusion to *From the Other Side: Women, Gender, and Immigrant Life in the U.S., 1820–1990*, Donna Gabaccia, Indiana University Press, Bloomington, IN, 1994, xii–xv, 124–128.

in cultural solidarity. Gender also colored women's and men's understanding of social and cultural boundaries, opportunities, and taboos. For these reasons, it is not really possible to conclude that immigrant women overall became American more slowly and reluctantly or more rapidly and enthusiastically than did immigrant men. Structurally, they followed different paths to different destinations—ethnic American womanhood and ethnic American manhood.

EMPLOYMENT AND COMMUNITY

Over time, patterns of employment appeared among women of foreign and native birth, regardless of race or ethnicity. Foreign-born women today are still somewhat more likely than native-born women to find low-skilled jobs in service and industry, but they are also significantly overrepresented in certain professional positions. In the twentieth century, middle-class and native-born women's juggling of multiple responsibilities at home and in paid work has come to resemble that of immigrant and minority women of the nineteenth century. American womanhood has changed significantly so that female American models confronting immigrant women today are far different from those of the past.

Not all immigrant women were alike, of course. Class, ethnicity, and time of migration shaped important variations in their experiences, whether in their native land, in the process of migrating, or in the United States. A woman's starting place on the "other side" of an international economy proved the greatest influence. Whether in subsistence farming, humble wage-earning classes, or elite society, a woman's origins opened a specific range of migration choices and opportunities for adjusting to life in the United States as an immigrant. Ethnic culture worked its influence through distinctive family, kinship, and common traditions that gave women precise ethnic identities but also marked work, community, and cultural tensions shared by women of many backgrounds.

BECOMING AN "AMERICAN"

How did a woman become "American"? She first acquired an American ethnic, class, and gender identity, all with strong implications for her domestic activities. She then transformed the American domesticity she embraced, to weave her own or her parents' memories of the "other side" into the daily lives of her children and grand-

children. The rate at which this happened, of course, varied widely. Women who came from the rapidly developing parts of other nations in the nineteenth century most quickly claimed American customs (especially American individualism) for themselves, because of their roles begun at home in their native land. Their economic starting place in the homeland and the circumstances of migration, as well as culture or race, determined the rate of immigrant women's cultural adaptation. As immigrant women came to the United States, they did not simply adjust to American life—they redefined the meaning of American womanhood.

UNITED STATES POPULATION AND IMMIGRATION DATA FACTS AND FIGURES

	1990 Census	1994 Survey
U.S. Population	248,709,873	259,753,000
Foreign-Born Population	19,767,316 (7.9%)	22,569,000 (8.7%)

IMMIGRATION BY GROUPS HIGHLIGHTED IN *WOMEN'S JOURNEYS, WOMEN'S STORIES*

	Latino	Soviet	Vietnamese
1970–1980	1,813,600	43,000	180,000
1980–1990	3,460,600	59,000	353,000
Total	5,274,200	102,000	533,000
1990–1993	553,900	159,200	192,600

OTHER DATA

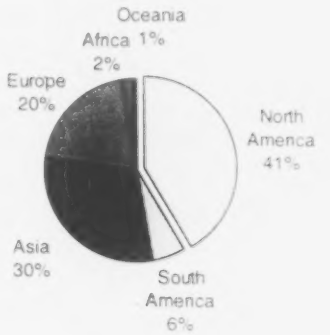
The following pages contain additional reference charts and information related to U.S. immigration.

SOURCE: U.S. Bureau of the Census, Immigration and Naturalization Service.

DISTRIBUTION OF IMMIGRANTS ADMITTED TO THE UNITED STATES BY REGION

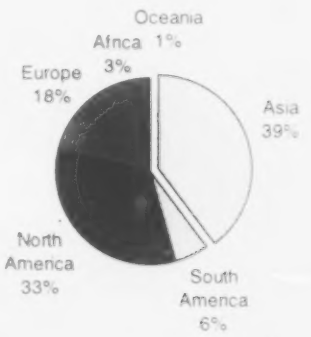
	1955–1993	Rank by Region
All regions	**100.0%**	
North America	**41.7%**	1
Caribbean	12.7%	
Central America	4.6%	
Other N. America	24.4%	
Asia	**29.7%**	2
Europe	**20.0%**	3
North and West	8.9%	
South and East	11.1%	
South America	**5.9%**	4
Africa	**2.1%**	5
Oceania	**0.6%**	6

Combined Data 1955–1993



	1993	Rank by Region
All regions	**100.0%**	
Asia	**39.6%**	1
North America	**33.3%**	2
Caribbean	11.0%	
Central America	6.4%	
Other N. America	15.9%	
Europe	**17.5%**	3
North and West	5.4%	
South and East	12.1%	
South America	**6.0%**	4
Africa	**3.1%**	5
Oceania	**0.5%**	6

1993



SOURCE: U.S. Immigration and Naturalization Service.

FACTS AND FIGURES TABLE

Immigrants, by Country of Birth: 1971–1993

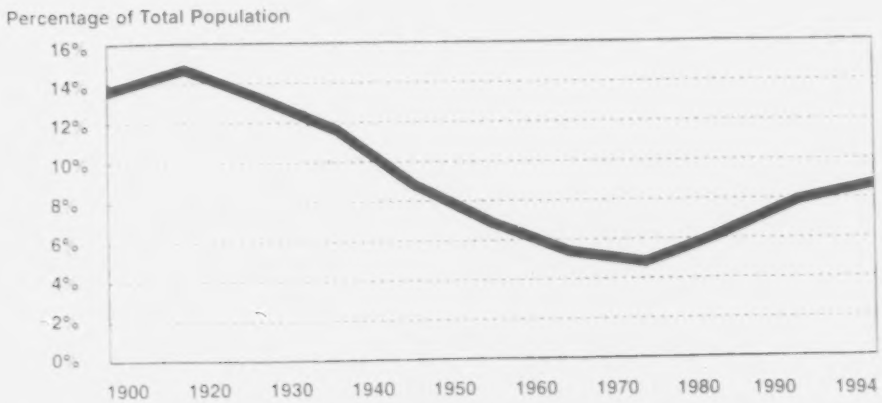
[In thousands]

COUNTRY OF BIRTH	1971-80, total	1981-90, total	1991-92, total	1993	COUNTRY OF BIRTH	1971-80, total	1981-90, total	1991-92, total	1993
All countries	4,493.3	7,338.1	2,801.1	904.3	Philippines	360.2	495.3	124.6	63.5
Europe[1]	801.3	705.6	280.6	158.3	Syria	13.3	20.6	5.8	2.9
France	17.6	23.1	5.7	2.9	Thailand	44.1	64.4	14.5	6.7
Germany	66.0	70.1	16.4	7.3	Turkey	18.6	20.9	5.0	2.2
Greece	93.7	29.1	3.9	1.9	Vietnam	179.7	401.4	133.0	59.6
Ireland	14.1	32.8	17.0	13.6	North America[1]	1,645.0	3,125.0	1,595.0	301.4
Italy	130.1	32.9	5.2	2.5	Canada	114.8	119.2	28.7	17.2
Poland	43.6	97.4	44.7	27.8	Mexico	637.2	1,653.3	1,160.0	126.6
Portugal	114.5	40.0	7.3	2.1	Caribbean[1]	759.8	892.7	237.6	99.4
Romania	17.5	36.9	14.6	5.6	Barbados	20.9	17.4	2.6	1.2
Soviet Union, former[2]	41.0	84.0	100.6	56.6	Cuba	276.8	159.2	22.1	13.7
Armenia	NA	NA	NA	6.3	Dominican Republic	148.0	251.8	83.4	45.4
Azerbaijan	NA	NA	NA	2.9	Haiti	58.7	140.2	58.5	10.1
Belarus	NA	NA	NA	4.7	Jamaica	142.0	213.8	42.7	17.2
Moldova	NA	NA	NA	2.6	Trinidad and Tobago	61.8	39.5	15.4	6.6
Russia	NA	NA	NA	12.1	Central America[1]	132.4	458.7	168.7	58.2
Ukraine	NA	NA	NA	18.3	El Salvador	34.4	214.6	73.5	26.8
Uzbekistan	NA	NA	NA	2.7	Guatemala	25.6	87.9	36.0	11.9
Spain	39.0	15.9	3.5	1.4	Honduras	17.2	49.5	18.0	7.3
United Kingdom	137.5	142.1	33.9	18.8	Nicaragua	13.0	44.1	26.8	7.1
Yugoslavia	42.1	19.9	5.3	2.8	Panama	22.7	29.0	7.0	2.7
Asia	1,633.8	2,817.4	715.5	358.0	South America[1]	284.4	455.9	135.2	53.9
Bangladesh	NA	10.2	14.4	3.3	Argentina	25.1	25.7	7.8	2.8
Cambodia	9.4	116.6	5.8	1.6	Brazil	13.7	23.7	12.9	4.6
China	202.5	388.8	71.9	65.6	Chile	17.6	23.4	4.8	1.8
Taiwan	(3)	(3)	23.6	14.3	Colombia	77.6	124.4	32.9	12.8
Hong Kong	47.5	63.0	20.9	9.2	Ecuador	50.2	56.0	17.2	7.3
India	176.9	261.9	61.8	40.1	Guyana	47.5	95.4	20.7	8.4
Iran	46.2	154.8	32.8	14.8	Peru	29.1	64.4	26.1	10.4
Iraq	23.4	19.6	5.6	4.1	Africa[1]	91.5	192.3	63.3	27.8
Israel	20.6	36.3	9.3	4.5	Egypt	25.5	31.4	9.2	3.6
Japan	47.9	43.2	16.1	6.9	Ethiopia	NA	27.2	9.7	5.3
Jordan	24.6	32.6	8.3	4.7	Ghana	NA	14.9	5.2	1.6
Korea	272.6	338.8	45.9	16.0	Nigeria	8.8	35.3	12.5	4.4
Laos	20.6	145.6	16.6	7.3	Other countries[4]	37.3	41.9	11.5	4.9
Lebanon	33.8	41.6	11.8	5.5					
Pakistan	31.2	61.3	32.6	8.9					

NA Not available.
1 Includes countries not shown separately.
2 Includes other republics and unknown republics, not shown separately.
3 Data for Taiwan included with China.
4 Includes Australia, New Zealand, and unknown countries.

SOURCE: U.S. Immigration and Naturalization Service, *Statistical Yearbook*, annual, and releases.

PERCENTAGE OF FOREIGN-BORN IN THE UNITED STATES—1900–1994



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IMMIGRATION: THE DEMOGRAPHIC AND ECONOMIC FACTS

THE RATE OF IMMIGRATION

The total number of immigrants per year (including illegal immigrants and refugees) in recent years is somewhat less than it was in the peak years at the beginning of the twentieth century, when the U.S. population was less than half as large as it now is.

The rate of immigration relative to population size now is low rather than high. Immigration as a proportion of population is about a third of what it was in the peak years.

The foreign-born population of the United States is 8.5 percent of the total population (as of 1990). The proportions in the United States during the period from before 1850 to 1940 were higher—always above 13 percent during the entire period from 1860 to 1930—and the proportions since the 1940s were lower.

THE ECONOMIC CHARACTERISTICS OF IMMIGRANTS

New immigrants are more concentrated than are natives in the youthful labor force ages, when people contribute more to the public coffer than they draw from it.

Immigrants have increased markedly as a proportion of members of the scientific and engineering labor force (especially at the highest level of education).

Immigrants, even those from countries that are much poorer and have lower average life expectancies than the United States, are healthier than U.S. natives of the same age and sex. New immigrants have better records with respect to infant mortality and health than do U.S. natives and those immigrants who have been in the United States longer.

New immigrants are unusually mobile geographically and occupationally, in large part because of their youth. Such mobility increases the flexibility of the economy and mitigates tight labor markets.

THE EFFECTS OF IMMIGRANTS ON THE LABOR MARKET

Immigrants do not cause native unemployment, even among low-paid or minority groups. A spate of recent studies, using a variety of methods, agrees that "there is no empirical evidence documenting that the displacement effect (of natives from jobs) is numerically important." The explanation is that new entrants not only take jobs, they make jobs. The jobs they create with their purchasing power, and with the new businesses they start, are at least as numerous as the jobs immigrants fill.

SOURCE: The Cato Institute and National Immigration Forum, 1995.

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SELECTED TEACHER RESOURCES

The following resources provide information and insights into the immigration experience of women.

GENERAL IMMIGRATION

Atlas of the 1990 Census, Mark T. Mattson, ed., Macmillan Publishing Co., New York, NY, 1992. Includes data on immigration to the United States in the late 1900s.

IMMIGRANT WOMEN/ IMMIGRANT EXPERIENCE

Foreign and Female: Immigrant Women in America, 1840–1930, Doris Weatherford, Facts on File, Inc., New York, NY 10001, 1995. Draws from diaries and letters of immigrant women to tell about their daily lives.

From the Other Side: Women, Gender, and Immigrant Life in the U.S., 1820–1990, Donna Gabaccia, Indiana University Press, Bloomington, IN, 1994. An overview of the female immigrant experience in the nineteenth and twentieth centuries.

Hear Our Voices: A Resource Directory of Immigrant and Refugee Women's Projects, American Friends Service Committee, Philadelphia, PA, 1995. Descriptions of contemporary reports and projects nationwide related to immigrant and refugee women.

I Felt Like I Was from Another Planet: Writing from Personal Experience, Norine Dresser, Addison-Wesley Publishing Company, Menlo Park, CA, 1994. Teacher's resource book that contains fifteen multicultural student-written stories that reflect immigrant experiences of cultural readjustment.

Jackdaw Kit: Immigration 1870–1930, Golden Owl Publishing, Amawalk, NY, 1995. Contains historical source documents related to immigration and study guide activities related to past and present U.S. immigration.

Other Colors: Stories of Women Immigrants, P. O. Box 4190, Albuquerque, NM 87196; (505) 265-3405, 1995. Stories of women immigrants from Central America, Eastern Europe, Southeast Asia, and other nations. Audio cassette tape with teacher's guide for using the materials with students for prejudice reduction and to reduce racism.

Portraits of Our Mothers: Using Oral History in the Classroom, Frances Arick Kolb, The Network, Inc., 290 South Main Street, Andover, MA 01810; (508) 470-1080, 1989. Classroom strategies and samples of techniques for using oral history to learn about the lives of foremothers (and forefathers), including specific ideas for interviewing immigrants.

ORGANIZATIONS

Many Cultures Publishing, P. O. Box 425646, San Francisco, CA 94142; (800) 484-4173.

Provides publications, lists of books, and pamphlets related to the immigrant experience for both students and adults.

New York Association for New Americans, Inc., 17 Battery Place, New York, NY 10004; (212) 425-5051.

Produces pamphlets in English and several other languages related to the contemporary immigrant experience.

WORLD WIDE WEB SITES

Internet Site for Students' Intercultural Exchanges:
Kidlink — http://www.kidlink.org
Send an e-mail to Penpals — pen-pals-request@mainstream.com

TEACHER INTRODUCTION: LATINAS: MIRANDO HACIA ADELANTE (LOOKING AHEAD)

OVERVIEW

Latino women in the United States represent a complex diversity of countries of origin, cultures, socioeconomic levels, and lifestyles. Yet, they all share common characteristics and challenges. Unified by many common traits, including Spanish language and cultural traditions, Latinas work hard to maintain their cultural identity while struggling to pursue new and different career options, improve their employment opportunities, and ensure access to equal economic and social status. Like other women throughout the world, they also try to create new roles as mothers, wives, and career women. In doing so, they extend and create new paths for other women who share the same struggles, dreams, and hopes.

Latinas, like other "minority" women, have suffered the double oppression of sexism and racism. In addition, Latinas have had to fight the endless stereotypes that are attributed to Latino culture. These include the perceptions of Latino women as passive, dominated by "macho" men, fatalistic, and weak. Many Latin American women are sometimes also victims of the prejudice that exists toward people from third world countries. Some people from developed countries, including minorities within those countries, tend to look down on people whose countries are considered to be poor.

The lack of historical accounts and/or the lack of diffusion of the role of Latino women in history have influenced the stereotypical view of Latino women. Even though today there is an increasing number of attempts to document the role of Latino women in history, we are still in the beginning of a new era where the contributions of women and minorities are being acknowledged.

This unit will familiarize you with the Latino immigrant experience in the United States. First, we will look at the diversity of Latino groups represented in this country. Then in the *Student Manual*, we will explore the experiences of contemporary Latino women who immigrated to the United States, and learn about Dolores Huerta and her efforts to improve the lives of migrant workers. Finally, we will introduce several activities for classroom use.

LATINO PRESENCE IN THE UNITED STATES

Latinos have been part of American history since long before the *Mayflower* brought the Pilgrims to New England. Many Latinos are the descendants of settlers born in the Southwest, when it was part of the Spanish colonies. During the last decades, however, Latinos have migrated to this country in increasing numbers. Table 1 illustrates the official number of Latino immigrants admitted to the United States from 1980 through 1989.

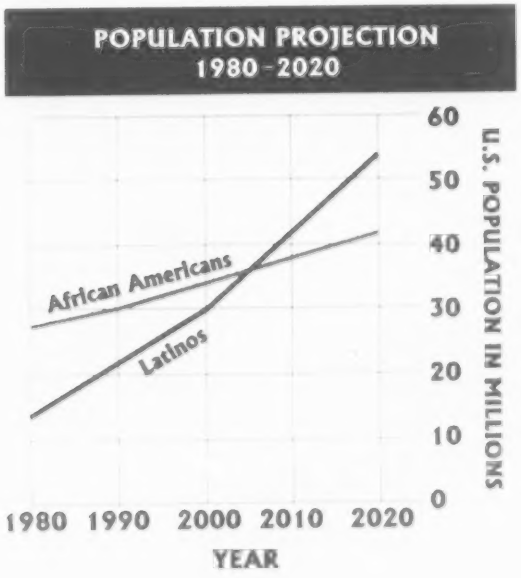
TABLE 1

Immigrant Admission by Country of Birth of Selected Latin American Countries: 1980–1989

North America	
Mexico	692,135
Central America	
El Salvador	96,209
Guatemala	45,993
Honduras	37,535
Nicaragua	29,938
Panama	28,852
Caribbean	
Cuba	163,583
Dominican Republic	225,752
South America	
Argentina	22,003
Brazil	20,882
Colombia	106,900
Ecuador	47,172
Peru	50,260
Venezuela	15,589

Latinos are one of the fastest-growing populations of the United States. According to the 1990 census, from 1980 to 1990 the Latino population of the United States rose by 53 percent. In 1990, one in ten people in this country was of Latino origin. As indicated in table 2, population projections estimate that by the year 2050 Latinos will outnumber African Americans and therefore become the largest minority ethnic group.

TABLE 2



SOURCES: Table 1: *1995 Legal Immigration Report to Congress*, U.S. Commission on Immigration Reform, 1995.

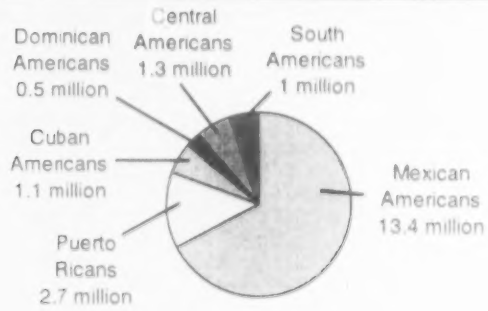
Table 2: *Time*, July 19, 1991.

DIFFERENT COUNTRIES, DIFFERENT VOICES

Contemporary Latino immigration can be best understood if we focus on the regions and/or countries of origin. The last decades have witnessed the massive migration of Latinos from North, Central, South America, and the Caribbean. This includes the three largest groups represented in the United States: Mexicans, Puerto Ricans, and Cubans. Table 3 will familiarize you with the representation of different countries in the United States.

TABLE 3

LATINOS BY ETHNIC GROUP


Dominican Americans 0.5 million
Central Americans 1.3 million
South Americans 1 million
Cuban Americans 1.1 million
Mexican Americans 13.4 million
Puerto Ricans 2.7 million

MEXICAN AMERICANS

About one-third of contemporary Mexican Americans are descendants of the Mexican colonists in the Southwest. The remainder are immigrants and second-generation immigrants who came to the United States after 1848. One of the largest immigrations of Mexicans (about 1 million people) occurred between 1910 and 1930, mainly caused by the Mexican Revolution of 1910 and the political unrest that followed.

SOURCE: United States Bureau of the Census

The migration of Mexicans since 1910 has been alternately encouraged and rejected by the United States. In some periods when labor was needed the United States actively encouraged the arrival of Mexican labor. For example, the *bracero* program of 1951 brought an annual average of 356,000 Mexican workers to the United States until it was ended in 1954 due to high domestic unemployment. In periods of U.S. economic hardship the opposite attitude prevailed. For example, between 1954 and 1958, Operation Wetback forced the deportation of 3.8 million persons of Mexican descent.

Today, thousands of Mexicans continue to migrate to the United States legally and illegally. Even though immigrants from several Latin American countries have a presence in the United States, Mexicans continue to account for the largest concentrations of immigrants (see table 3). For the most part Mexicans migrate to the United States in search of better working opportunities. Mexicans who migrate represent diverse socioeconomic and educational levels.

PUERTO RICANS

Puerto Ricans are the second largest group of Latinos living in the United States. The 1990 census indicates that there are approximately 2.7 million Puerto Ricans living in this country. There are more Puerto Ricans living in New York than in any single city on the island of Puerto Rico.

Puerto Rico has a unique relationship with the United States. The United States took control of Puerto Rico from Spain during the Spanish-American War. Puerto Rico was ceded to the United States in the Treaty of Paris, signed in December 1898. An act of Congress in 1917 made all Puerto Ricans U.S. citizens. However, it was only in 1950 that Puerto Rico became a commonwealth and was recognized as a self- governing entity.

As U.S. citizens, Puerto Ricans can move freely between the island of Puerto Rico and the U.S. mainland. This fact has encouraged many Puerto Ricans to migrate to the mainland in search of better job opportunities and higher wages.

Even though there was a significant Puerto Rican community in New York by the early 1920s, large-scale migration did not occur until after World War II. There were about 300,000 Puerto Ricans on the mainland in 1950, 1.4 million in 1970, and 2.7 million in 1985.

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Puerto Ricans living in the United States vary in both their economic and their educational level. Some Puerto Ricans are successful professionals, politicians, and business entrepreneurs. Others struggle to break the cycle of poverty in which they live. Puerto Ricans as a group are the poorest of all the Latino groups. Thirty-seven percent of all Puerto Rican families have incomes below the poverty line. Although by 1988 54 percent of all Puerto Ricans between the ages of twenty-five and thirty-four had graduated from high school, a large percentage of students are still dropping out of school.

CUBANS

Cuba was briefly a U.S. possession after the Spanish-American War but became independent in 1902. The vast majority of Cubans have migrated to the United States as a result of political disagreement and opposition to Fidel Castro's Communist regime.

The first Cuban exodus took place in 1959. Thousands of Cubans arrived in the United States as political exiles. They settled primarily in Dade County, Florida. The second wave of Cubans arrived in 1980. The Mariel Boatlift brought some 130,000 new Cuban refugees. Since 1980, Cubans have continued to land on U.S. shores. They have not arrived in huge groups as before. Rather, the most recent immigrants have arrived in a slow, steady stream.

Approximately 1.1 million Cuban Americans live in the United States today. They are the third largest Spanish-speaking group in the country. Their backgrounds and experiences are very diverse. Their jobs range from wealthy business owners and entrepreneurs to factory workers.

About 30 percent of all Cuban Americans have professional careers as lawyers, doctors, university professors, engineers, and so forth. The remaining 70 percent are blue-collar workers including farmers, machine operators, and craft workers. Compared with other Latino groups, Cubans lead the way in income and educational attainment. In 1990, the average yearly income of a Cuban American family was $31,400, slightly below the average yearly income of non-Latino white families of $32,270. In addition, more than 83 percent of all Cuban Americans aged twenty-five to thirty-four had graduated from high school. Moreover, within that group, 24 percent had also completed four or more years of college.

IMMIGRANTS FROM CENTRAL AND SOUTH AMERICA

At different times, waves of immigrants have arrived from different countries in Central and South America. During the last twenty years, large numbers of people from the Dominican Republic, El Salvador, and Colombia have migrated to the United States. During the 1980s for example, the number of people who migrated legally from the Dominican Republic (225,752) outnumbered immigrant Cubans (163,583), who traditionally represent one of the three largest populations of migrants to this country (see table 1).

People from different countries in Central and South America have diverse reasons to migrate to this country. However, common factors found in both regions include political unrest and economic reasons. Civil wars, right-wing violence, "death squads," and lack of political stability have mobilized thousands of people from El Salvador, Guatemala, and Nicaragua to flee their countries. In many instances these countries and their people were caught in the conflicts of the Cold War.

Immigrants from South America are not as numerous as those from Central America. The largest migration in the last twenty years, particularly in the 1980s, has been of people from Colombia. During those years, a total of 106,900 Colombians left their home country and settled in the United States. Once again political unrest, in this case largely due to drug operations and guerrilla movements, encouraged people to migrate.

MIGRANT LATINO WOMEN

Mexican, Cuban, Puerto Rican, Salvadoran, Nicaraguan, Guatemalan, Colombian, Dominican, Honduran, Panamanian, Peruvian, Ecuadoran, Bolivian, Venezuelan, Uruguayan, and Argentinean women have migrated to this country. They came for different reasons and they represent different socioeconomic, educational, religious, and racial backgrounds.

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Many of these women came with their families, others left their children at home with *abuelita* (grandmother) and came searching for better lives. Many witnessed violence and managed to escape war, others escaped poverty. Some of them are married, others are heads of households. Some of them came legally; others faced enormous obstacles and dangers and entered illegally. Some of them face a lot of hardships in this new country, including low pay and discrimination; others are successful professionals. Some found new territories to discover and explore; others live with a constant fear of being discovered and deported.

The biographies in the *Student Manual* describe the experiences of four women. Three of them are women who left their country when they were very young and the third narrates the life of a Mexican American woman who had the courage and the strength to fight for one of the poorest and least protected groups of people in America, the migrant field-workers.

VOCABULARY

The following terms are used in the student section on Latino women.

Boycott	An organized refusal to buy or use a particular product or service in order to force acceptance of certain changes, such as better working conditions.
La Causa	"The Cause." A movement begun in the 1960s by César Chávez and migrant farmworkers to form a union to win better working conditions and civil rights.
La Llorona	A Mexican folktale.
Migrant workers	Seasonal farmworkers who travel across regions in order to find work.
Operation Wetback	After World War II, Mexican Americans faced economic difficulties and discrimination due to competition for jobs. Between 1954 and 1958, this negative feeling led to what was called Operation Wetback. This operation involved the deportation of 3.8 million persons of Mexican descent. In this process, many Mexican American citizens were unfairly deported by mistake.

SOURCES

1995 Legal Immigration Report to Congress. Legal Immigration: Setting Priorities, U.S. Commission on Immigration Reform, 1995.

Current Population Reports. Population Projections of the United States by Age, Sex, Race, and Hispanic Origin: 1995 to 2050, U.S. Department of Commerce, Economic and Statistics Administration, Bureau of the Census, Washington, DC, 1996.

The Education of Hispanics: Status and Implications, National Council of La Raza, Washington, DC, 1986.

Hispanic Children & Youth in the United States, Angela Carrasquillo, Garland Publishing Inc., New York, 1991.

Latinas: Hispanic Women in the United States, Hedda Garza, Franklin Watts, New York, NY, 1994.

The Latino Experience in U.S. History, Pedro Cabán, Bárbara Cruz, José Carrasco, and Juan García. Globe Fearon Educational Publishers, Paramus, NJ, 1994.

Latinos, a Biography of the People, Earl Shorris, W. W. Norton & Company, New York, NY, 1992.

Migrant Farm Workers, the Temporary People, Linda Jacobs Altman, Franklin Watts, New York, NY, 1994.

SELECTED TEACHER RESOURCES

BOOKS

Caribbean Connections: Puerto Rico, Deborah Menkart and Catherine Sunshine, Ecumenical Program on Central America and the Caribbean and Network of Educators on the Americas (NECA), Washington, DC, 1990. A book on the history and traditions of Puerto Rico. Includes a collection of fiction, nonfiction, oral histories, and musical traditions.

Family Pictures—Cuadros de Familia, Carmen Lomas Garza. Distributed by the National Women's History Project, 7738 Bell Road, Windsor, CA 95492. A bilingual picture book, depicting the day-to-day experiences of a young girl in a traditional Latino community in the Southwest. Illustrations by Carmen Lomas Garza.

Growing Up Chicano, Tiffany Ana Lopez, Avon Books, Paramus, NJ, 1993. Stories of the joys, pains, frustrations, and triumphs of a Mexican American childhood. Twenty Chicana/o writers explore their search for identity in America.

Infinite Divisions: An Anthology of Chicana Literature, Tey Diana Rebolledo and Eliana Rivero, eds., University of Arizona Press, Tucson, AZ, 1993. A contemporary full-length study of the Chicana literary tradition and a substantial contribution to American feminist literature.

Inside the Volcano: A Case Study of U.S. Foreign Policy, Bill Bigelow and Jeff Edmunson, eds., Network of Educators on the Americas (NECA), Washington, DC, 1990. This curriculum uses Nicaragua as a case study for students on the impact of U.S. foreign policy. Calling for active participation and critical thinking, the lessons prompt students to examine their own lives so they can understand the experiences of the people in another country.

Las Mujeres. Conversations from a Hispanic Community, Nan Elsasser, Kyle MacKenzie, and Yvonne Tixier y Vigil, The Feminist Press, Old Westbury, NY, and the McGraw-Hill Book Company, New York, NY, 1980. *Las Mujeres* is an oral history of four generations of Hispanic women of New Mexico. Twenty-one Hispanas recall life experiences spanning the period from when New Mexico was a Spanish-speaking territory until today.

Las Mujeres: Mexican American/Chicana Women, National Women's History Project, Winsdor, CA, 1980. Photographs and biographies of seventeen women from the Spanish colonial period to the present.

Latinas: Hispanic Women in the United States, Hedda Garza, Franklin Watts, New York, NY, 1994. This book provides a historical perspective of the role of Latino women in U.S. history. The author covers a broad set of historical events, beginning with the Southwest in the mid-1800s to the accounts of the newer arrivals, the Latinas from Central and South America.

Latino Poetry, Globe Fearon Educational Publishers, Paramus, NJ, 1994. Selected poetry that represents the unique voices and viewpoints of over fifty Latino poets of Mexican, Caribbean, and South American descent.

Mariposa: A Workbook for Discovery and Exploration, María Elena Fernandez, Connections Leadership Project, Williams Unified School District, California Department of Education, 1993. This workbook provides Latino girls with information about important Latino women in history, activities to examine their own personal history, self-awareness, and suggestions for planning future career options.

Notable Hispanic American Women, Diane Telgen and Jim Kamp, eds. Distributed by the National Women's History Project, 7738 Bell Road, Windsor, CA, 1995. This book offers nearly 300 entries on personal interviews and a wide variety of print sources. The women profiled represent a wide range of occupations, including medicine, labor, business, sports, science, entertainment, and literature.

Puerto Rican Women, Carmen Delgado Votaw, Lisbo Associates, Washington, DC, 1995. This book provides biographical information about notable Puerto Rican women and is written in English and Spanish.

Women of Hope: Latinas Abriendo Caminos, Bread and Roses Cultural Project, New York, NY, 1995. Color posters plus a sixty-four-page study guide with biographies in English and Spanish, lessons, and a resource guide.

VIDEO

"Adelante Mujeres!" National Women's History Project, 7738 Bell Road, Windsor, CA 95492. 30 minutes, 1994. An introduction to the lives, cultures, and history of Mexican American women. Spanning almost five centuries, it introduces the major events, themes, organizations, and personalities chronologically to weave a powerful, affirmative story of women's lives.

"If the Mango Tree Could Speak: A Documentary About Children and War in Central America," Network of Educators on the Americas (NECA) and New Day Films. This award-winning video portrays ten boys and girls, ages twelve to fifteen, growing up in the midst of war in Guatemala and El Salvador. They talk about war and peace, justice, ethnic identity, friendship, and marriage. In a series of vignettes, they share their dreams and hopes as well as their pain and loss. To order, contact NECA at (202) 806-7277 or New Day Films at (201) 652-6590.

ORGANIZATIONS

The following organizations can provide further information about Latinos in the United States.

ASPIRA ASSOCIATION, INC.
National Office
1112 16th Street, NW
Washington, DC 20036
(202) 835-3600

Aspira was founded in 1961 to promote education and leadership development and to advocate on behalf of Latino youth. It currently has offices in Connecticut, Florida, Illinois, New Jersey, New York, Pennsylvania, and Puerto Rico. Its national office is located in Washington, D.C.

CENTRAL AMERICAN REFUGEE CENTER (CARECEN)
5 Centre Street, #9
Hempstead, NY 10016
(516) 489-8330

CARECEN is a nonprofit human rights organization founded to obtain recognition and compliance for the rights of Central American refugees in the United States. This includes legal defense, advocacy against discrimination, education, and refugee community empowerment. SEPA Mujer, a division of CARECEN, provides legal assistance and educational training to Latino women who endure abuse, discrimination, and/or exploitation.

HISPANIC POLICY DEVELOPMENT PROJECT
1001 Connecticut Ave., NW, Suite 310
Washington, DC 20036
(202) 822-8414

The Hispanic Policy Development Project (HPDP) is a nonprofit organization that conducts analysis of public and private policies affecting U.S. Hispanics. HPDP focuses mainly on the education, training, and employment of Hispanic youth.

NATIONAL COUNCIL OF LA RAZA (NCLR)
1111 19th Street, NW, Suite 1000
Washington, DC 20036
(202) 785-1670

The National Council of La Raza exists to improve life opportunities of Latinos living in the United States. The council has four missions: applied research, policy analysis, and advocacy on behalf of all Latinos; technical assistance and capacity-building support to Latino community-based organizations; public information activities designed to inform Latino communities and the broader American public about the status of Latino needs and concerns; and special projects to meet identified Latino needs.

NETWORK OF EDUCATORS ON THE AMERICAS (NECA)
P.O. Box 73038
Washington, DC 20056-3038
(202) 806-7277

Established in 1986, NECA provides information for teachers and students about the history and current realities of Central America, especially as these relate to the lives of refugee students in the United States.

TEACHER INTRODUCTION: SOVIET JEWISH WOMEN

RECENT IMMIGRATION

Between 1970 and the early 1990s, some 250,000 Jewish refugees arrived in the United States from what is now the former Soviet Union. The first group (1972–1986) came from a Communist nation, and the second group (1980–1990s) came at the beginning of the glasnost era and following the breakup of the Soviet Union into separate nations. In the early 1990s, former Soviet citizens were the largest refugee population to enter the United States.

REASONS FOR LEAVING

From the time of the Czars of the eighteenth century to today, Russian Jews have faced anti-Semitism and persecution. Millions of Jews came to the United States in the mid-nineteenth and early twentieth centuries when they were subjected to violent attacks (pogroms) and excluded from most areas of earning a living. In the 1920s, following the Communist Revolution, Jewish religious study and practices were banned. The Soviet system denied Jews Russian nationality and stamped "Jew" on passports, regardless of place of birth or residency. In the 1970s and early 1980s, many Jews who sought permission to emigrate were refused this permission and became known as "refuseniks." Refuseniks often lost their jobs, were denied education, or were imprisoned (the reflections of Natasha Stonov, a refusenik, are presented following this introduction). The current climate in the former Soviet Union has seen an increase in overt anti-Jewish acts of violence and harassment, even though Jews are freer to actively practice their religion and participate in Jewish cultural activities.

CHARACTERISTICS OF RECENT JEWISH REFUGEES

Recent Jewish immigrants from the former Soviet Union are generally well educated, skilled, and from urban areas. Because they have refugee status they are eligible for many resettlement services and permanent residency status in the United States. As a group they are an older population (average age of forty years), and family size is generally small, including only one or two children. They typically resettle in metropolitan areas such as New York, Los Angeles, Chicago, Boston, San Francisco, Philadelphia, Washington, D.C., and Baltimore.

FAMILY ADAPTATION

With a strong cultural tradition of family solidarity and support, most immigrants claim that their children's future was their main reason for leaving the Soviet Union.

Jewish parents stated that their desire to improve life chances for their children caused them to sacrifice their own relatively secure status and easy retirement for their own aging parents.

I probably decided to leave for my kids. Their future was not really obvious for me. Anti-Semitism is one point. And the second point is that I want my kids to be normal members of society, to be educated. And (in the Soviet Union) I don't think for them it's gonna be possible for them to get an education.

FAMILY AND WOMEN'S PROBLEMS AND ISSUES

The following are issues that women and families from the former Soviet Union often face.

- Special pressure on children to meet the high expectations for success held by their parents and community.
- Reversal of breadwinner roles for men and women. Although women in the Soviet Union were typically employed outside the home, women and/or children may find employment in the United States more easily than men, undermining the traditional Soviet role of the male as the primary "provider."

- Loss of status—Many immigrants with high levels of education and high-prestige jobs in the Soviet Union often find it difficult to accept less desirable positions in the United States.
- Age—Many Soviet families immigrate with elderly members who face greater difficulties in learning English and adapting to a new culture than do younger immigrants.

SOURCE: *Jews from the Former U.S.S.R. in the United States*, Many Cultures Publishing, San Francisco, CA, 1993.

JEWISH IMMIGRATION TO THE USA: NOTES OF A REFUSENIK

BY NATASHA STONOV

Natasha Stonov has been a leader for many years, working for rights of Jews to emigrate from the Soviet Union. She applied to come to the United States in 1979, but was refused permission (became a "refusenik") for almost eleven years. She finally came to the United States in 1990. Her reflections about her experiences and those of other Soviet Jewish immigrants follow.

OVERVIEW

There were at least three waves of Jewish immigration to the United States from Russia and the Soviet Union in the twentieth century:

- *The first began at the turn of this century, after the anti-Jewish pogroms in 1885–1905.*
- *The second began in the first few years after the October Revolution of 1917.*
- *The third began in 1967 after the Six Day War between Israel and the Arab states.*

State anti-Semitism was as inherent in the Soviet Union as it was in Russia before the revolution of 1917 and as it is today in the former Soviet Union. Only in the first six to eight years after the Revolution did it decrease. There was not one Jewish family in the Soviet Union which did not experience one or another kind of state or grassroots anti-Semitism during the past 80 years. The expression of it took various forms: pogroms and

murders, arrests, imprisonment, confinement in labor camps of the Soviet Archipelago Gulag, setting fire to Jewish houses, persecution and arrests for studying Hebrew and Judaism, and even for visiting synagogues, restrictions and limitations regarding acceptance to universities and institutes or jobs, beatings and insults in public places, vandalism in Jewish cemeteries, constant beating and even murdering of Jewish boys in the army, discrimination in giving privileges to employees, and countless other humiliations. Such attitudes forced Soviet Jews to become professional perfectionists. Children were accustomed to hear from their parents, "You have to work hard and to study more and better than others, because you are a Jew." The second message of the Jewish parents to their children was, "Be silent," meaning "Do not make them angry" and "Do not be too noticeable." And that was how most of the Jews lived in Russia until 1967.

After the Jewish victory in the Six Day War in Israel, the dignity of the Jewish people in the Soviet Union increased. Many Jews who suffered from deprivation of their Jewish identity and from absence of freedom, who hated the Soviet system in general, decided to leave their motherland. The Jews began studying Hebrew and Judaism and were very determined to go to Israel, the historical motherland of Jews, or to immigrate to the USA, Canada, Europe, Australia or to any country where they could be free and could practice Judaism.

EMIGRATION RESTRICTIONS—REFUSENIKS

For about 45 years (1925–1970), especially during the Cold War period, emigration from the Soviet Union was actually unrealistic. Women or men who would express such a desire would be considered by the communist authorities as an enemy, betrayer, traitor of the country and of the people. It was dangerous not only to express ideas about emigration but even to have relatives abroad. Year after year, people kept in secret from their coworkers, bosses, communist and trade union organizations, from their children or even spouses, that they had a brother or cousin abroad, especially in the USA. Official propaganda spread the idea that people having relatives abroad were potential betrayers of the country, that they might be spies for the countries where their relatives lived, especially for Israel and the USA. That is why, in order to make a decision to apply for an exit visa to Israel, one had to have extreme courage and motivation. Quite a few Jewish people were severely punished for such an "unpatriotic deed" by being arrested and sentenced to the Gulag for many years, or by being forcibly hospitalized to prison psychiatric hospitals, or by being exiled from their own cities to Siberia. But the most popular punishments for those who applied for exit visas were the discharge from work or expulsion from schools and institutes, summons to the local police department,

or summons to party or trade union meetings where the applicants were humiliated before their colleagues or schoolmates and branded as infamous. The children of the applicants were tormented in their schools by their schoolmates, teachers, and the school administration.

The main aim of the Soviet authorities was to prevent Soviet Jews from applying for exit visas, because they understood that free emigration from their "Socialistic paradise" would ruin the system—everyone would emigrate. And that is how the institution of "refusal" had occurred and thousands of "refuseniks" had appeared. At the beginning, the Soviet authorities chose the most prominent Jews among those who applied for exit visas and refused to allow them to leave the country on the grounds of state secrecy or state security. The refusals varied from five years to "forever." Then, they began refusing to give Jews exit visas without any reason at all, just arbitrarily. The verdict could be like, "You are refused an exit visa because your leaving now is not desirable," or ". . . because you do not have enough reasons for emigration," or ". . . because the current situation in the country is not appropriate for your emigration," and other nonsense of that kind.

The social and financial states of refuseniks and their families was very hard. They were people ostracized from society, completely helpless and defenseless, cursed by the authorities and by their associates, and jobless. As far as jobs were concerned, it was, again, a "catch-22" situation. Refuseniks were expelled from their workplaces, they were not accepted in other corresponding places because they were refuseniks, and they were accused by their local militia departments as "parasites of the society" because they did not work. As the result of this, many high-level professionals, scientists, doctors and other intellectuals had to work as janitors, cleaning ladies, and so on. In such conditions, refuseniks and their families lived five, ten, fifteen and more years.

PERSONAL EXPERIENCE

My family spent almost eleven years in refusal, from September 1979 to April 1989. During that time, my husband and I were not only discharged from our jobs, but my husband, Leonid Stonov, was deprived of all his academic degrees and titles. We were called to the local militia office, accused of parasitism, and threatened to be exiled from Moscow, and so on. We arrived in the USA in December 1990. It is still painful to remember our life in refusal. I hated doing it. Maybe later, I will write about these brutally stolen years of our lives.

WOMEN REFUSENIKS

The women refuseniks played a very big role in the refusenik's movement. The most active of them were arrested or exiled (Ida Nudel, Silva Zalmanson, Tatiana Zumshain). But even the lives of those who were not arrested demanded courage, strong will, great moral energy and motivation in order to cope with fear of prosecution, social and everyday troubles. Many women tried to help prisoners of conscience by collecting money for them, sending food and medicine parcels to prisons and the places of their exile, visiting them, sending them letters, demonstrating, writing letters to the authorities and abroad, leading hunger strikes. All of these actions were dangerous for the women, they themselves could be punished by the authorities, but it did not stop such women as Maria Slepak, Natasha Kahsina, Natasha Beckman, Judith Ratner, Irina Lein, Mara Abromovich, Yelena Prestin, Bella Gulko (all of them live now in Israel), Tatiana Zumshain, Nina Pessina, Nina Dikiy (now living in the USA), and hundreds of others.

After several years of individual struggle, the women refuseniks decided to unite into groups, to support each other, to create Jewish kindergartens and nursery schools, and to help sick and aged refuseniks. Thus, two women's groups, "Jewish Women Against Refusal" and "Women for Emigration and Survival in Refusal," appeared. In different years, these groups were led by Judith Ratner, Inna Yoffe, Yulia Lurie, Yelena Krichevsky, Galina Kremen, Sulama Resnik, Natasha Magazanik, Natasha Stonov and others.

I'd like to finish my notes by saying that on my own life experience, I am absolutely convinced that the solidarity of people all over the world helps them to survive and save their national and religious identity.

—Natasha Stonov
April 1996

SELECTED TEACHER RESOURCES

The following resources provide information and insights on the experiences of the Jewish immigrant from the former Soviet Union.

BOOKS

Jews from the Former U.S.S.R. in the United States, Steven J. Gould and Mia Tuan, New Faces of Liberty Series, Many Cultures Publishing, San Francisco, CA, 1994. An overview of immigration to the United States from the former Soviet Union since the early 1970s; includes discussion of issues affecting individuals, families, and children, and suggestions for teachers for working with Russian Jewish students.

No Words to Say Goodbye: A Young Jewish Woman's Journey from the Soviet Union into America, Raimonda Kopelnitsky and Kelli Pryor, Hyperion Books, New York, NY, 1994. The diaries of Raimonda Kopelnitsky, a twelve-year-old Jewish immigrant who leaves her home in the Ukraine in the former Soviet Union to build a new life in the United States.

The World of Our Mothers: The Lives of Jewish Immigrant Women, Sydney Stahl Weinberg, Schocken Books, Inc., New York, NY, 1988. Details the day-to-day lives of female Jewish immigrants from Eastern Europe in the early twentieth century.

ORGANIZATIONS

The following organizations can provide information about Jews of the former Soviet Union and Jewish immigrants.

HEBREW IMMIGRANT AID SOCIETY (HIAS)
333 Seventh Avenue
New York, NY 10001
(212) 967-4100

Provides resettlement assistance to newly arrived Jewish immigrants to the United States.

NATIONAL CONFERENCE ON SOVIET JEWRY
1640 Rhode Island Avenue, NW, Suite 501
Washington, DC 20036
(202) 898-2500

Provides information and advocacy for Jews from the former Soviet Union and Jews still remaining in the former Soviet Union.

NETWORK OF EAST-WEST WOMEN
1601 Connecticut Avenue, NW, Suite 302
Washington, DC 20009
(202) 265-3585
e-mail: newwdc@gc.apc.org.

An organization to foster communication between U.S. women and women of the former Soviet Union and Eastern Europe.

UNION OF COUNCILS FOR SOVIET JEWS
1819 H Street, NW, Suite 230
Washington, DC 20006
(202) 775-9770

Coalition of local councils in the United States that works to advocate for Jewish immigrants from the former Soviet Union.

VIDEO

"Molly's Pilgrim," 24 minutes/color/1988. Winner of an Academy Award for Best Short Feature, this video is the story of a nine-year-old Russian Jewish girl who is the object of her classmates' taunts because of her foreign accent and different ways. When the children each make dolls for a class display of the first Thanksgiving, Molly brings a very different-looking doll: a Russian Jewish girl. This leads the children to understand Molly and her family's search for religious freedom. Available from the Anti-Defamation League AV Library, 22-D Hollywood Avenue, Ho-Ho-RUS, NJ 07423, (800) 343-5540; fax: (201) 652-1973.

TEACHER INTRODUCTION: CONTEMPORARY IMMIGRANT WOMEN FROM SOUTHEAST ASIA

A NATION OF IMMIGRANTS

Most of the immigrants from Southeast Asia are refugees. Theirs was not a voluntary departure in the sense of simply seeking a new life. The impetus for their immigration was a tragic need to escape the ravages of war, persecution, and almost certain death. The lives they knew, their homes, sometimes family members, friends, and other loved ones—the world as they'd known it was gone. A profound sense of loss serves as the foundation for the lives they are building in the United States.

HISTORICAL OVERVIEW

Prior to the 1960s, there were few immigrants from Southeast Asia in the United States. Anti-Asian sentiment, which had manifested itself in Asian exclusion laws and other barriers to immigration from Asia, had prevented immigration in any sizeable numbers until after the end of World War II. The earliest immigrants, from Vietnam, were primarily students, teachers, or diplomats and their numbers were exceedingly small; by 1964, there were only 603 in the United States.

In 1975, it all changed. Since the end of the nineteenth century, as the countries of Southeast Asia struggled to throw off the yoke of European colonialism, they had been plagued by civil war and internal strife that, by the 1980s, had opened the way for them to become a battleground for the Cold War between the United States, the Soviet Union and the People's Republic of China. But by 1975 the governments and factions supported by the United States were on the verge of defeat.

In Vietnam, by April 1975 the American-backed South Vietnamese government was collapsing. In frenzied panic, often with only hours to find family members and loved ones and to pack some belongings, and little or no time to psychologically prepare themselves for departure, hundreds of thousands of Vietnamese fled the country.

Some 130,000 Vietnamese refugees found sanctuary in the United States in 1975. In some ways they were luckier than later refugees. Generally, they came from the educated classes, and almost two-thirds were able to speak English with some degree of fluency. Many of them came from urban areas, especially Saigon. Having had contact with the French and later the Americans, these early immigrants were more westernized than the general population. After a brief time in processing camps, they spread throughout the country, establishing enclaves within existing communities.

Meanwhile, those who remained behind found a new Communist government intent upon restructuring society. During the next years hundreds of thousands would seek to escape in overcrowded, barely seaworthy boats. Their lives were at risk, not only from sea and storm but also from pirates intent upon murder, pillage, and rape. The survivors managed to get to Thailand, where they were forced to live in squalid refugee camps for months or even years. Some were eventually resettled in the United States, but unlike the earlier arrivals, they usually did not speak English.

VIETNAMESE WOMEN: TRANSITION TO LIFE IN THE UNITED STATES

Many of the Vietnamese escaped as family units and almost half were female. This enabled family members to provide support for each other as they made the transition to American life. That does not mean the transition has been easy. For many of the Vietnamese in America, life as refugees has had significant impact upon their culture, particularly in terms of gender roles. In Vietnam, women were usually dependent upon a father or husband. In the United States, where many women are employed outside the home, and where many Vietnamese women found it necessary to work outside the home in order to help support their family, this difference has required significant adjustment on the part of the immigrants. While many Vietnamese women are pleased with the opportunities and independence that have resulted, for some Vietnamese men it has led to feelings of insecurity or inadequacy. It has also resulted in increased family conflict, particularly when college-

educated Vietnamese women decide to pursue professional careers and avoid arranged marriages and the roles traditionally assigned to women. When these women seek to marry outside their community, there is likely to be additional opposition. The conflict is all the more pronounced between the attitudes of many, often older Vietnamese who see themselves as sojourners who plan and expect their families to someday return to Vietnam and those of younger Vietnamese women who are embracing their American lives.

LAOTIAN REFUGEES

In Laos, internal civil strife merged into the conflict in neighboring Vietnam. The United States supported one faction with assistance from the Hmong and Mien tribes in the Laotian highlands. In 1975, Laotian nationalists supported by the North Vietnamese seized control and launched a campaign of repression, persecution, and reprisal against those who had supported the United States, leaving them no choice but to flee. Approximately 70,000 ethnic Lao, 10,000 Mien, and 60,000 Hmong fled to the United States for sanctuary. Their adjustment has not been easy.

For many Lao, American culture is nearly incomprehensible. In Laos, many were independent farmers. Through hunting, farming, and fishing, food was plentiful. In the United States, the cash-based economy has proved stressful. Few of the refugees from Laos possess skills that would make them eligible for anything but the most menial and low-paying jobs. For the Mien and Hmong, particularly, the adjustment has been painful. They have had no experience to prepare them for modern, urban American life. The Hmong, for instance, come from a preliterate culture: they do not understand how signs and letters can convey meanings and so the concept of written words and language is unfamiliar. Even the farming methods they used in Laos do not translate to American farming. While death and despair have decimated many Hmong families, many more are discovering that even if they are able to survive physically, their culture may not survive life in America. The Hmong tradition of marriage for women in their early teens, for example, has presented cultural, social, and economic dilemmas for this community. These early marriages prevent teenagers from finishing their education and with early pregnancy, the prospect for continuing education or improving economic conditions becomes even more difficult. In addition, Hmong women are maintaining a high fertility rate of nearly ten children per lifetime. To challenge this tradition, however,

would mean questioning cultural values and practices of the Hmong people, who already have experienced great losses.

CAMBODIAN REFUGEES

Cambodian refugees are also victims of the Vietnam War. In April 1975, while Saigon was falling, Khmer Rouge forces came to power in Cambodia and instituted a brutal regime of mass destruction of all Cambodians thought to be affiliated with the previous American-supported government. Under the Khmer Rouge, almost a third of the Cambodian population died.

Most of the Cambodian refugees have a lower educational level than their Vietnamese counterparts. Many suffer from posttraumatic stress disorder. Unlike the refugees from Vietnam and Laos, a significantly large number of Cambodian refugees are widows who lost their husbands in the conflict and came here with their children. This has resulted in a significant percentage of Cambodian immigrant households being headed by women. They often find themselves ill prepared for and confused by life in America and the issues confronting their children. Younger Cambodian women often find themselves caught in a clash of cultures where American ambitions are often at odds with traditional Cambodian notions of roles appropriate for women. Some seek refuge in traditional Buddhist practice.

SOUTHEAST ASIAN IMMIGRANT ISSUES

Most Southeast Asian immigrants to the United States are refugees. That affects their adjustment to and acceptance of life in America. Will they remain in the United States? Will they ever return to live in their homelands? If they remain in the United States, will they ever identify themselves as Americans? Can they retain their culture? Will they ever be able to forget the tragedies that led them to leave their homelands and the terrors they may have endured before finding sanctuary? Still, it is important to realize that this community is not a monolithic entity. Some are well educated and well acquainted with urban lifestyles, like the Vietnamese who fled the fall of Saigon, while others are illiterate and unsophisticated. Thus, while some are adjusting well to their new lives, others question the value of a life where they are almost hopelessly at odds with most U.S. social norms, lacking even the most basic knowledge necessary to survive and thrive in the United States.

Within each Southeast Asian ethnic community, the women in particular are often caught in a clash of cultures as they struggle to balance the ambitions instilled by American education and the expectations of their traditional cultures. Such clashes involving cultural values and practices are manifesting themselves in rising rates of domestic violence and divorce among all the Southeast Asian populations. Family breakdowns are resulting from role changes or from difficulties that confront couples who have endured separation for a number of years.

Southeast Asian women immigrants face pressures and problems unknown to people unfamiliar with their culture and the causes and effects of their refugee status. An appreciation for their culture as well as an understanding of the history leading to their arrival as refugees is crucial if an educator is to be able to impart enough information for students not only to learn about the results of the war in Vietnam and subsequent conflicts in Southeast Asia but also to appreciate the issues and policy debates surrounding immigrants, women, and race relations in the United States.

SOURCE: Information compiled by Sandra S. Yamate, President, Polychrome Publishers, 1996.

THE EXPERIENCE OF VIETNAMESE IMMIGRANTS

Understanding the Vietnamese experience in the United States requires consideration of many issues.

- Most Vietnamese persons in the United States arrived as refugees rather than as immigrants.
- Many Vietnamese Americans yearn to return to Vietnam.
- The Vietnamese American community is diverse, based on refugees' urban or rural origins, religious affiliation (Buddhist, Christian, other), willingness to communicate or cooperate with the current political regime in Vietnam, level of education, refugee "wave" in which an individual participated, motivations for leaving Vietnam, ethnic affiliation (ethnic Chinese from Vietnam, Hmong, Amerasian children, etc.), and so forth.
- Many Vietnamese Americans are strongly anti-Communist.
- Many Vietnamese Americans have relatives who still live in Vietnam whom they are attempting to aid financially or assist to join them in the United States, and who may or may not be endangered by these efforts.
- Vietnamese refugees arrived in the United States in the context of a chaotic political situation at home and in terms of the U.S. government's policies. They arrived in great numbers over a very short period of time. Many experienced violence and trauma in the process of getting to the United States.
- Vietnamese Americans may remind Americans who supported or protested the Vietnam War of a turbulent political era.
- Many Vietnamese refugees in the United States tend to live in ethnic enclaves where it is possible to carry on daily life without much interaction with the larger, non-Vietnamese culture.
- Vietnamese culture is an ancestor, family, and land-based culture; traditions, religious beliefs, and folk stories depend in large measure on access to a land mass (ancestors' graves, specific geographical sites, etc.) from which Vietnamese Americans have been removed.

- Vietnamese refugees have gravitated toward certain geographical areas in the United States and have also clustered (not necessarily by choice but by default) in certain occupations, often occupations that represent a decline in their status and income as a result of their immigrant status.
- Native-born Americans sometimes generalize about the Asian immigrant experience and assume that Vietnamese Americans' experiences and outlooks are interchangeable with those of other Asian Americans (Chinese Americans, Japanese Americans, etc.).
- Education is highly valued in Vietnamese culture and had a long tradition (much of its recent past dominated by French bureaucratic and curricular models). However, some ethnic minorities among the refugees from Vietnam and other Southeast Asian countries such as Laos (the Hmong, for example) are preliterate peoples. Vietnamese refugees include persons of diverse backgrounds who may or may not have high levels of education or be able to achieve well in U.S. schools. Many Vietnamese refugee children suffer from the effects of the "model minority" thinking of educators and others.
- The family is the main source of identity for an individual Vietnamese person. The needs of an individual family member are considered less important than the family's needs. Relatives tend to live together in extended families based on a senior couple, a married son and his wife and children, and the senior couple's other unmarried children. They see themselves as a working unit, and turn to one another for help in times of economic or emotional stress. Traditional Vietnamese families are patriarchal in their values, privileging sons on the basis of their birth order.

ADDITIONAL INFORMATION

- In 1980, there were 245,025 Vietnamese living in the United States: 90.5 percent of those persons were born outside the United States; 58 percent of all Asian Americans and Pacific Islanders lived on the West Coast of the United States; 34.8 percent of Vietnamese Americans lived in California, 11.3 percent in Texas. Some other states with large Vietnamese American communities include Illinois, New York, and Hawaii.

- Vietnamese language is basically monosyllabic and has six tones. There are three dialects, which correspond to the country's geographical regions. In the early twentieth century, Vietnam adopted a modified Roman alphabet to replace its old writing system. French was used in government administration and education from 1904 until 1945.

SOURCE: *Issues Facing the Asian Immigrant Learner*, J. Michael Kwok, Los Angeles Unified School District, Los Angeles, 1991.

TIMELINE

A.D. 939	The Vietnamese drove the Chinese out of Vietnam and began a period of 900 years of independence.
1883	Vietnam signed a treaty with France that made Vietnam a French protectorate.
1945	Ho Chi Minh took advantage of the Japanese occupation of Vietnam during World War II and began an insurrection against France. He declared Vietnam the Democratic Republic of Vietnam.
1946-1954	French-Indochina War between France and Vietnam over what rights France would exercise in Vietnam.
1953	The United States signed the Korean Armistice ending the Korean War. Fearing the spread of communism, the United States increased aid to France to fight in Vietnam. By 1954, the United States was supporting about 80 percent of France's war effort in Vietnam.
1954	The French Army was defeated at Dien Bien Phu, North Vietnam. The Geneva Agreement ended the French-Indochina War. Vietnam was divided along the 17th parallel; the North under the Communist rule of Ho Chi Minh and the South under the anti-Communist rule of Ngo Dinh Diem. Both claimed legitimacy and wanted to consolidate Vietnam.
1963	The Diem regime was overthrown and President Ngo Dinh Diem was killed.
1964	The Johnson administration began the secret bombing of Laos. The Gulf of Tonkin Resolution was passed.
1965	184,000 U.S. troops were stationed in Vietnam.
1973	The United States signed a peace accord with North Vietnam. The last U.S. troops left Vietnam.
April 1975	The U.S. government evacuated American and Vietnamese individuals from Saigon in Operation Frequent Wind. Saigon fell to the Vietnam People's Army (North Vietnamese Army).

May 1975	The Indochina Migration and Refugee Assistance Act was enacted by Congress.
December 1975	All Indochinese refugees left the resettlement centers in the United States and the centers were closed.
September 1976	The Indochina Refugee Children Assistance Act was enacted by Congress.
October 1977	Public Law 95-135, authorizing Indochinese refugees to become permanent residents of the United States, was enacted by Congress.
1977–present	Additional Indochinese refugees continued to arrive in the United States in successive waves.

SOURCE: Adapted from *Teaching Strategies for Ethnic Studies*, 5th ed., James Banks, Allyn and Bacon, Boston, 1991.

LEARNING ACTIVITY: VIETNAMESE IMMIGRANTS

DISCUSSION AND INDIVIDUAL INQUIRY

Questions may be adapted for student assignments in the media center, in response to viewing videos, in connection with reading autobiographies in this text, or in response to recommended novels.

1. Develop definitions of the terms *refugee* and *immigrant*, and list the implications inherent in the differences. Discuss the following questions:
   - At what point does someone who arrives as a "refugee" begin to think of her/himself as an "immigrant"?
   - At what point does the host culture begin to perceive the refugee as an immigrant?
   - At what point does the immigrant become an ethnic American? Is this necessarily when an oath of citizenship is taken?
2. Discuss the following questions about the effects of refugees' yearning to return to Vietnam:
   - How would this affect the mental health of the community?
   - How realistic is this dream?
   - What barriers may prevent fulfillment of this wish?
   - How might this orientation toward a lost past and place affect attitudes toward the American host culture?
3. Discuss the following questions:
   - Would it make a difference if you were a female refugee from a rural or an urban area when you first arrived in the United States? How would your origins affect key decisions?
   - Research the religious traditions among Vietnamese refugees and some of the basic tenets of their faiths. Are there other national cultures where many different religious beliefs are represented at the same time?

- What are the pros and cons of Vietnamese Americans visiting present-day Vietnam, contacting their relatives there, assisting relatives and friends who stayed behind? What barriers might prevent these contacts?
- Would a high level of education achieved in Vietnam guarantee an easier transition into American culture for a refugee?
- Research the successive waves of Vietnamese refugees to America. What motives, ethnicities, levels of education, experiences in passage, and so forth characterized and defined each wave? How have women of distinct waves fared since their arrival? What resources have been available to them?
- Research the various ethnic groups represented in Vietnamese society before the end of the Vietnam War in 1975. What was the status of women in their original context? What has happened to them since their arrival in the United States? Research Vietnam's and America's attitudes toward Amerasian children born during and after the war. What has become of them in Vietnam? What has become of them in the United States?

4. Interview local female Vietnamese immigrants—if available—and gather their opinions on communism and capitalism as political systems. Ask them about the origins of their attitudes.
5. Pretend you are a female Vietnamese immigrant and write a letter to a relative who was left behind or who chose not to come. Use your research of Vietnamese history to imagine how you feel about this person, what you hope for him/her, and how she/he would respond to what you have to say.
6. Read some of the suggested fictional and actual accounts of "boat people" included in this unit. How might trauma en route to America affect their futures?
7. Research the history of American attitudes toward the Vietnam War. Research the history of Vietnamese refugees' attitudes toward the war. Note changes over time. Imagine how these attitudes and changes affected various kinds of people involved: soldiers, families of soldiers, government officials, students, business people, farmers, and so forth.
8. Debate the pros and cons of immigrants living in ethnic enclaves without much interaction with non-Vietnamese culture.

9. Make a map of Vietnam, including major geographical sites. Learn the names of places as they were before 1975 and after. Read folktales or stories from Vietnam and explore how they treat the landscape and sites. Write a folktale of your own that uses either a Vietnamese site or an American site as a central component to the story's meaning. Try to capture the "flavor" of a Vietnamese tale. Compare Vietnamese folktales and American folktales and the role landscape plays in each.

10. Research geographical areas and occupations to which Vietnamese refugees have gravitated and depict them graphically, using a computer to generate graphs, coloring in a map, making a chart or list, and so forth. Speculate about why these are the occupations Vietnamese refugees have most often pursued. Research in particular what kinds of jobs (if any) Vietnamese women and teens traditionally did before fleeing their country, what jobs they tend to hold today, and how holding these jobs has affected ideas about the status of women and children in the family, family loyalties, and patterns of obedience and wealth.

11. Interview female Asian students at your school about other people's generalizations regarding their experiences and those of other Asians. Have they had such an experience? Ask them what assumptions people make about them based exclusively on their physical appearance.

12. Debate the pros and cons of having teachers assume that certain students are gifted and highly motivated.

13. Research some other patriarchal societies. Debate to what extent American society is patriarchal. Are there any matriarchal societies? Learn the difference between matrilineal and matriarchal. What are the pros and cons of organizing a society around rather rigidly assigned gender roles? Compare and contrast a real-life patriarchal and matriarchal society in terms of the quality of life of individual citizens. Try to stay as open-minded as possible.

SELECTED TEACHER RESOURCES

BOOKS FOR STUDENTS

A Boat to Nowhere, Maureen Crane Wartski, Signet Books, New York, NY, 1980. Age 11 and up. This story focuses on the escape of an orphaned young girl, her brother, and grandfather, and another orphan, a fourteen-year-old boy. The boy learns to love by assisting in their escape from the Communist victors of the war in Vietnam, who come to impose "order" on the remote village previously relatively untouched by war. A very exciting, eventful journey unfolds. This book's depiction of Vietnamese culture appears well researched and convincing. Geography-related assignments involving mapping the journey would make this an excellent book for interdisciplinary teaching.

Dan Thuy's New Life in America, Karen O'Connor, Lerner Publications Company, Minneapolis, MN, 1992. Easy reading. Photographs illustrate the day-to-day activities of thirteen-year-old Dan Thuy Huynh and her family in southern California. Although this is an easy to read book, the age of the main character and the great photographs make it an excellent resource. A teacher could pair this book with *Lee Ann: The Story of a Vietnamese-American Girl*, Tricia Brown, G. P. Putnam's, New York, NY, 1991, also a picture book about a somewhat younger girl, and ask students to design a similar book using art/photographs/collage about an immigrant girl or boy they imagine or know in their community.

The Face in My Mirror, Maureen Crane Wartski, Fawcett Juniper (Ballantine Books), New York, NY, 1994. Age 11 and up. An adopted Vietnamese teenager experiences an ugly racial incident in her home town in Iowa. She goes in search of her past by searching out her biological aunt in Boston. This book enlarges students' and teachers' understanding that not all Asian students know about their own culture; a significant number of Asian teenagers are adopted and living in biracial families. Another Wartski book about an adopted Vietnamese teenager, this one a boy, is *A Long Way from Home*, Westminster Press, Philadelphia, PA, 1980.

Goodbye, Vietnam, Gloria Whelan, Random House (Bullseye Books), New York, NY, 1992. Age 10 and up. This novel recounts the story of two refugee girls and their families, from two different social classes. The book includes a vivid portrait of life in a refugee camp and is suspenseful, moving, and convincing in its depiction of the "boat person" experience. Social class differences in the book may assist teachers to explore the impact of class as well as nationality on the immigrant experience.

Onion Tears, Diana Kidd, Franklin Watts, Inc. (Orchard Books), New York, NY, 1993. Age 10 and up. Set in Australia, this beautifully told story discusses the trauma of a Vietnamese refugee girl's separation from her parents and siblings. Having survived the "boat person" experience, the girl is threatened with the loss of her teacher. This frees her to describe her agonized adventure and to establish new relationships in a new land. Teachers might use the many personal letters embedded in the narrative to occasion creative writing assignments in connection with the book.

Song of the Buffalo Boy, Sherry Garland, Harcourt Brace and Company, New York, NY, 1992. Age 11 and up. This novel has been designated an ALA best book for young adults. It vividly portrays the fate of an Amerasian girl who befriends a boy hoping to emigrate from Vietnam by pretending to be Amerasian. The book includes much information about conditions in contemporary Vietnam. Likely to be very popular with young readers, it nevertheless may distort Vietnamese culture in order to make characters and events more understandable to young American readers. An excellent assignment would be to ask students to critique the accuracy of the book based on research about Vietnamese culture and values.

ADDITIONAL BOOKS

Asian Americans: An Interpretive History, Sucheng Chan, Twayne Publishers, Boston, MA, 1991. This book not only describes the exodus of refugees from Vietnam but also details the social services available to them in the United States as they began to integrate into American culture.

Introduction to Vietnamese Culture, Dinh Te Huynh, California State Department of Education, Sacramento, CA, 1987. A useful introduction for teachers to Vietnamese culture.

Strangers from a Different Shore: A History of Asian Americans, Ronald Takaki, Viking Penguin, New York, NY, 1990. This is a must-buy for most high school libraries. It affords an overview of the Asian American experience with an excellent chapter on Vietnamese immigrant experience.

Teaching Strategies for Ethnic Studies, 5th ed., James Banks, Allyn and Bacon, Boston, 1991. An extraordinarily rich resource for teachers, this book contains information and teaching materials and suggestions, not only on Indochinese Americans such as the Vietnamese but also on Native Americans, Jewish Americans, and others central to this publication.

Under the Starfruit Tree: Folktales from Vietnam, Alice M. Terada, University of Hawaii Press, Honolulu, HI, 1989. Each short folktale is followed by notes from the author enlarging the reader's understanding of Vietnamese history, culture, and customs.

The Vietnamese Experience in America, Paul James Rutledge, Indiana University Press, Bloomington, IN, 1992. An overview of the Vietnamese experience in America from 1975 to the present day, this concise volume discusses changes in American policies, characteristics of distinct waves of refugees, and adjustment issues faced by Vietnamese families. It includes an excellent, up-to-date list of suggestions for further reading.

When Heaven and Earth Changed Places, LeLy Hayslip, Doubleday, New York, NY, 1989. Subsequently made into an Oliver Stone film, this moving autobiography illuminates the complexity of the Vietnamese experience during the Vietnam War. Its sequel, *Child of War, Woman of Peace*, continues the story of Hayslip's efforts to find a satisfactory place in America and relationship to the country she left behind.

ORGANIZATION

AACP, 234 Main Street, P. O. Box 1587, San Mateo, CA 94401. A nonprofit educational organization. Catalog contains dozens of annotated listings of resources related to Asian Americans. Materials are available for purchase.

PERIODICALS

The Amerasia Journal, Asian American Studies Center, University of California, Los Angeles, CA, 1971–present. Semiannual, often contains creative writing. Originally published at Yale University.

The Vietnam Forum: A Review of Vietnamese Culture, Yale Southeast Asia Studies, New Haven, CT, 1983–present. Semiannual, interdisciplinary.

VIDEO

"Awakening Vietnam," Questar Video Presentation. Martin Sheen guides a tour of urban and rural contemporary Vietnam. Available from PBS Home Video Catalogue. 60 minutes. Keep in mind that many Vietnamese immigrant students feel a deep hatred of the current government in Vietnam, and some may still aspire to return there, basing their hopes on the wish that the Communist government will fail.

Women's Journeys, Women's Stories: In Search of Our Multicultural Future

offers middle and high school students a contemporary multicultural view of U.S. history. With the rich and varied accounts of women whose experiences are often omitted from texts, this curriculum immerses students in stories that fill critical gaps in our nation's history. Continuing the emphasis on oral history of *WEEA's* classic curriculum, *In Search of Our Past: Units in Women's History*, it places the accomplishments and contributions of women from a wide range of ethnic and racial backgrounds firmly in U.S. history.

Curriculum units focus on Native women, including American Indian women and Native Hawaiian women; women of the South, including a section on Gullah women; and an extensive unit on immigrant women, including Latinas, Soviet Jewish women, and Vietnamese women. The *Student Manual* features interviews with and profiles of contemporary women. Suggested activities in the *Teacher Guide* encourage students to explore the experiences of a broad range of individuals. The development team, led by Linda Shevitz, Maryland State Department of Education, and Susan Shaffer, Mid-Atlantic Equity Consortium, consists of historians from a wide array of backgrounds and years of experience in women's history. *Women's Journeys, Women's Stories* is a welcome addition to classrooms of new and experienced teachers alike.

> *The utilization of the cultural values and customs as a tool to answer the questions from a personal perspective makes the student reflect before answering. It also motivates them to take risks, not fear things unfamiliar or perceive them as not the norm. I strongly believe* [Women's Journeys, Women's Stories] *is a good effort to get women's voices and contributions in the forefront. There are several perspectives to historical events in this country, and we are in denial if we negate the importance of those views.*
>
> —Iris Outlaw, Director
> Office of Multicultural Student Affairs
> University of Notre Dame

Also available from the WEEA Equity Resource Center at EDC:

In Search of Our Past: Units in Women's History
Sisters in the Blood: The Education of Women in Native America
The Impact of Women on American Education
A Road Well Traveled: Three Generations of Cuban American Women

WEEA Equity Resource Center
Education Development Center, Inc.
55 Chapel Street
Newton, MA 02158-1060
800-225-3088
http://www.edc.org/WomensEquity

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